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THE
DEATH OF CAIN.

In Five Books.

AFTER THE MANNER, AND AS

A SEQUEL

TO

THE DEATH OF ABEL.

Ye poetic shades,
That know the secrets of the world unseen,
Assist my song!—For, in a doubtful theme
Engag'd, I wander thro' mysterious ways.

ARMSTRONG.

FOURTH EDITION,

WITH CONSIDERABLE IMPROVEMENTS.

By W. H. HALL, Esq.

Author of the Royal Encyclopædia, &c. &c. &c.

London:

PRINTED FOR CROSBY AND LETTERMAN,
STATIONERS' - COURT,

By J. Cundee, Ivy-Lane, Newgate-Street.

1800.

DEATH OF CAIN

In the Press, and speedily will be published,

THE

CREATION;

After the Manner, and as an Introductory Companion to

THE DEATH OF ABEL,

AND

THE DEATH OF CAIN:

By the Author of this Work.



ADVERTISEMENT.

THERE have been three editions already of the little work that bears the title of this book: tho' it was an early effusion, yet it has given proof that a Sequel to the Death of Abel was a consideration of some consequence with the public.

That book was written when I was in my eighteenth year; of course not finished either in language, taste, composition, or denouement. It was wrote in a few evenings, in the recess of university studies, purely to oblige a lady who was then young and pious; and has long since paid the debt of Nature. In fact, I had not got a copy of the Death of Abel at hand, so that the Narrative of Cain's Progress and Exit must shew evident marks of youth and inexperience in epic poetry.

To remedy these glaring errors and defects, I have given the world a regular emanative series of the Life and Death of the First-born of Men; the first Man-slayer; and the first Individual, who has been handed down to posterity as a Slave to the infernal influences of the Passions.

OBSERVATION.

I THINK it incumbent on me to state to the public, that the copy-right of the work alluded to in the foregoing Advertisement, was sold to Mr. Stalker (to whom the present publishers are successors in trade,) by the lady at whose request I wrote the manuscript, and by him published with all its faults!—Yet it afforded me some consolation that my name was not announced; but it came to the public eye, as the production of “A Lady.”

On the publishers gaining intelligence that I was the author, he expressed much regret that he had not known it before the work was sent to the press, as he conceived I should be able to amend, enliven, polish, and add such

matter, as would render it a pleasing supplement to Gesner's *Tragedy of Abel*.

It was then too late, so that the little offspring has thrice escaped the violence of impression with all its errors on its head! But it is here to be remembered, I was not in fault so far, as to be ostensibly culpable, or bear the blame. The lady who sold the copy-right, conceiving she was promulgating some species of useful information, through the medium she then had in her power, with avidity used that means; nor did she acquaint me with her plan, till it was actually ready to teem from the press in its untimely birth.

Indeed, without a very serious difference, I could not repress my fair friend's determination of publishing, what she termed "an excellent thing!"

Of the purchase of the copy-right I never received any thing, nor would I accept of it when offered by the lady; for I conceived it her right, as she had adopted the literary offspring as her own: added to these considera-



tions, she was not rich, and in the last stage of a consumption.

Now I acknowledge the production to be the child of my conception and volition; and at a mature period, in a new dress, send it abroad under the sanction of public approbation.

W. H. HALL.

MIDDLE TEMPLE,
July 12, 1800.

CONCLUSION

There was not much, and in the last part
of a consumption.

Now I acknowledge the production to be the
child of my conception and solution, and at the
same time, in a new sense, and it appears
under the sanction of public approbation.

H. M. WILKINSON

MIDDLEBURY COLLEGE

SEP 10 1872

TO
The Right Honourable
THE
COUNTESS OF BESBOROUGH.

MY LADY,

SOME years ago, a small work, entitled "The Death of Cain," was published under the sanction of your Ladyship, which has since gone through three editions. It behoves me, as the *real* Author, both of that production and the present work, to inform your Ladyship that the for-

mer trifle was introduced to the public without my knowledge, and consequently without my consent. It was also patronized by your Ladyship, under the idea of coming from the pen of a female. Permit me now to undeceive your Ladyship, and candidly confess to you, that the work alluded to, was merely written to amuse the person, who afterwards made it public; when I was out of town, being then a student in the University of Oxford, and had not completed my eighteenth year: of course the composition (as must be expected,) was crude and undigested; and in my eye, at this period, heterogeneous; blending multifarious subjects with

the narrative wholly unconnected with it.

Now, my Lady, at the distance of sixteen years, I own the imperfections of a first attempt ; since which time I have wrote thirty-nine volumes of various denominations, which are now before the public ; and have the honour to inform your Ladyship, were all well received, as many of them have gone through several editions, much to the credit of the author and publishers.

Permit me, my Lady, to prefix the august name of your Ladyship to this work, which I can assert with veracity, is wholly new, both

in arrangement and composition; and will, I presume, meet with your Ladyship's approbation. Having the honour of your Ladyship's permission of dedication, I beg leave to offer you my sincere thanks; and shall ever with gratitude acknowledge the favour conferred on,

My LADY,

YOUR LADYSHIP'S

devoted humble Servant,

W. HENRY HALL.

Middle Temple,

July 12, 1800.

PREFACE.

TO draw a real picture of human life, is both an arduous and pleasing task. To analyze effects to their causes, and examine actions to their sources, must eventually be interesting, as well as beneficial, to society. In a work of this description true genius must be employed; otherwise the costume and delineation betray a want of talents, which in every other point of view may be called a misfortune and not a fault, except in that of the Parnassian

profession of a poet, and a dealer in the merchandize of fancy!

A regular series in epic composition should be as strictly attended to, as the division and unities of the drama in tragedy. As for the subject which occupies the following sheets, I can with propriety assert, that without some such sequel, Mr. Gesner's tragedy of the Death of Abel remains in an unfinished state. That author has turned the forlorn fratricide with an excellent wife and helpless children into the desart regions, where had never been imprinted the foot of man, and there left them to perish!

In their flight I find them; and in imitation of my friend Gesner, who conducts Abel thro' the rough journey of life,

and at last gives him a passport to Heaven!
—I do the same for the wicked, forlorn,
and repentant Cain!

I must beg leave to observe, that my
narration requires more ingenuity than
Abel's history. No commentator on the
First Book of Moses has vouchsafed to
notice Cain, otherwise than as hardened a
sinner as Judas Iscariot; and of course,
like him, a son of perdition! With re-
spect to Abel, he is allowed by every
annotator to be a member of the celestial
paradise.

Indeed I have been told by a reverend
personage of dignity in the established
church, *that I had* “strained the doc-
trines of revealed knowledge, by making
a convert of wicked Cain!!!”

Whether his gnostic faculties and oractic powers, to use the learned technicals of Lord Monboddo, are perfect or not, I will not take upon me to determine with certainty. This I can assert, that I became piqued at the time of the reverend gentleman's observation, and still continue so, by thinking him to be an uncharitable member in his opinion.

Mr. Gesner has much the advantage in the characters he delineates:—he introduces Abel as a *petit maitre*, languishing in love; Cain as a rough boisterous captain of Cossacks; and Adam in the true character of a hoary Frenchman, hackneyed in the ways of the world!

My story is very different:—I have an excellent woman, it is true, in Cain's

spouse ; but then I have got a bad man to make good ; a family to bring up, ere I can introducé a single love adventure ! However, I have endeavoured to supply my various wants in personæ by descriptions of curiosities in the barren land and deserts ; which I think will entitle me to the suffrages of the polite reader, who will under these considerations, give me credit for my ingenuity.

The work itself is referr'd to, as to the plot, both in conception and volition. Men of fashion, as well as men of religion, are invited to read the Life and Death of Cain. Neither of these descriptions of persons will be displeased ; for nothing of their foibles or prejudices are detailed. The *serious* and *thinking few* are respectfully informed, their approba-

tion will confer a great honour on the Author; of no other class can a requisition be made for any favour whatever!

The stream that wand'ring from its parent source,
Brightens the bloom of many a fragrant flower:
Shall oft, as chance directs its careless course,
Swell into life, the plant of poisonous power.

In this allusive error, I am persuaded I have not willingly fallen. Yet to travel into strange countries, live there a long time, build cities, and bring up great families, require no little address, and all the time avoid errors.

—“*Dulcique animos novitate tenebo*”
OVID.

Such have I endeavoured to entertain my reader with.

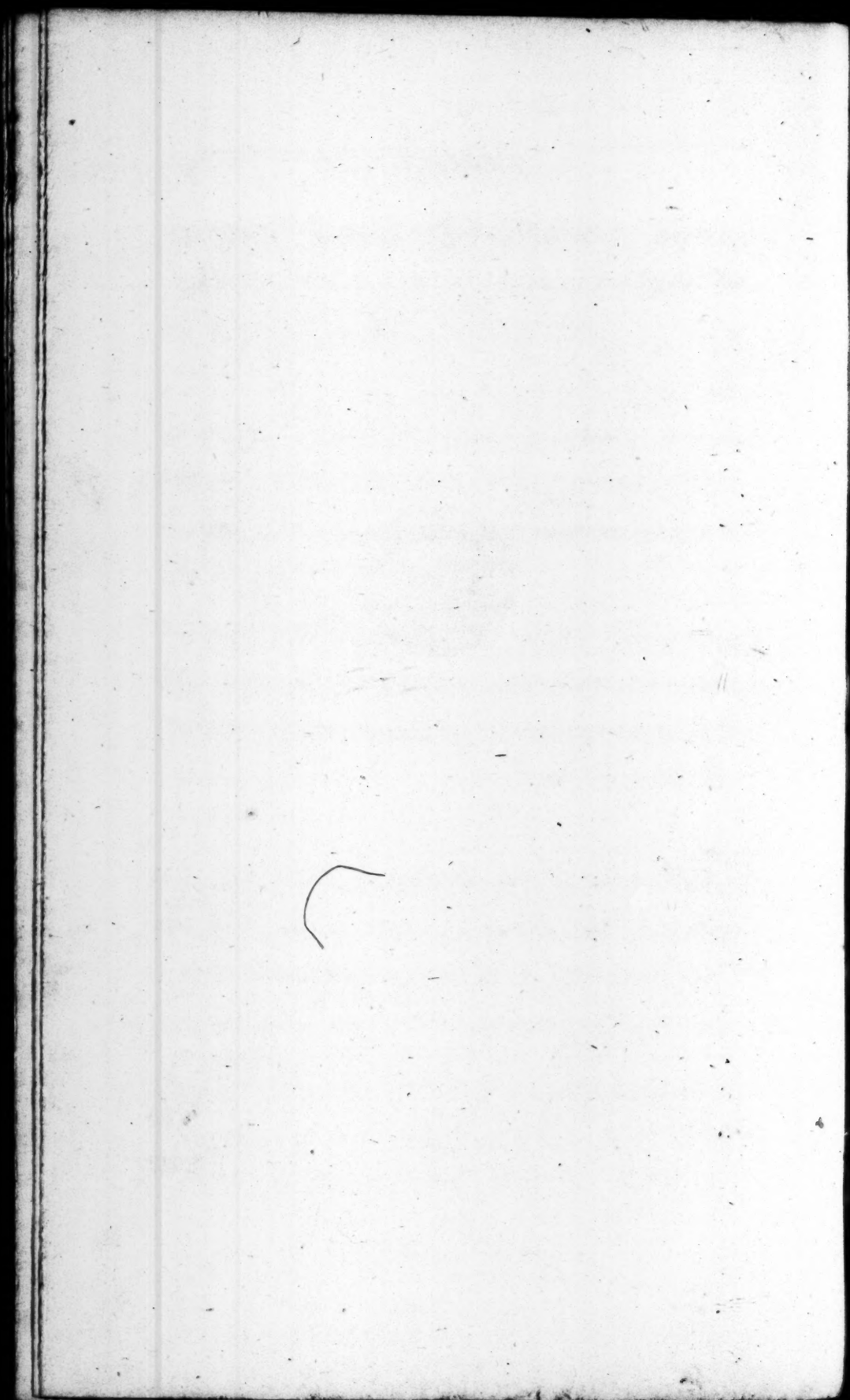
It is presumed, that under the conduct of prudence and virtue, in the genuine style of good manners, little injury is to be feared even from the works of fiction, if put into the hands of tender youth of both sexes. The wretch who would wish to poison the minds of such, before their judgment is sufficiently strong to discern that right and wrong are immutable, deserves the execration of his country, and to be expelled from the society of all good men.

This work is designed not only for adults, but for the amusement and instruction of youth at seminaries of education for both sexes.

It is presumed, that under the conduct of prudence and virtue, in the genuine style of good manners, little injury is to be feared even from the works of fiction, if put into the hands of tender youth of both sexes. The wretch who would wish to poison the mind of such, before their judgment is strong to discern that right from wrong, is certainly deserving the execration of his country, and to be expelled from the society of all good men.



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THE

DEATH OF CAIN.

BOOK I.

INVOCATION.

RISE, tow'ring muse, on eagles' wings
 sublime! Be thine the task to celebrate
 him who in his fury sacrific'd his brother—
 and first mingled human blood with the
 dust of th' earth! Him, whom in premier
 chronology, takes precedence of all the
 sons of men! Him, whom the mother of
 life, in joy extatic, called, angelic-man,

and the gift of the Supreme*. The son of man in error,—the mark'd of God†,—the deluded of Abaddon, and first born of men in fall'n nature, even Cain! 'Tis him I sing.—Come, prophetic vision, and by thy aid give prowess to my flowing numbers—that by the happy art of illustrating the characters I draw from divine history, with what is probable and pleasing, and placing them in an instructive view, I may have an opportunity of conveying in the clearest way, and most striking manner, the salutary influences of religion and piety, into the hearts of all classes of men—so that my subject may be read with pleasure by people in every situation of life.

To teach the young idea how to shoot,
To pour some fresh instruction o'er the mind;
To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast!

* Vide Gen. c. iv. v. 1.

† Vide idem 15.

Let the divine transport O power supreme!—be shed on him who, in poësaic sublimity soars aloft to penetrate the region of possibilities:—And benignly permit him to traverse the wide expanse, to cull those flowers that, in 'vantageous sort are generically adopted to captivate the understanding.

Let thy high behests with wisdom's hand be lower'd to my reach—nor let wing'd imagination be too hasty to explore the heights of heaven, ere the agréments of my Dataics be known.

Let prudence guide the steps of reason, O thou celestial director! Let nothing be impressed on the recollective faculty without thy approbation. Repress vain thought and painful pausing that tend only to corrode my house of clay!

The mind with various things amus'd,
ne'er aches itself, nor gives the body pain;

but anxious forebodings fatigue the soul, and engross the subtle mechanism of life, and spoil the labouring functions in their wonted exercise. These Powers I would employ widely and apart from vulgar errors, and vulgar ways.

Let benign virtue aid my plan, and enable me to win upon the heart of understanding. The wise will only yield where there's certitude in what is good, and what is true. For where two uncertain points present themselves, upon which opinions offer alternately to our choice, we are oblig'd by the sacred laws of prudence, to chuse that which cannot prejudice us much, though it should happen to be false!—But much advantage if it should be true! This maxim, as a postulatum for practice, let me take, and as an axiom frequently adopt. Unclad truth, Most High, vouchsafe to accompany me the highest road through fiction's ample domains;—for

mists and darkness lie enfolded on my melancholy theme.

O God of nature! to thee I call—to thee I humbly consecrate the lays of an historic page, which founded on facts, I fear not to relate: thy law-giver relates, in trite narrative, the whole of man's sad and disastrous fall. Permit then this illuminative avowal, to be characteristic of personages as well as facts. Whatever were the circumstances of man in his state of innocence, this I humbly conceive to be the plan of rational creation, that he was *then* as he is *now*—A FREE AGENT. That he was created *sufficient* to have *stood*—but *free* to *fall*! That SIN was the *same* amongst *Angels* as amongst *Men*,

A transgression of thy Law.

Our first parent Adam, was depriv'd by his own errors, of that state of perfection and felicity, to which he was created. Disease, misery, and death followed.

After this, God comforts Man with an assurance that a glorious period shall await him, when the Serpent shall be subdu'd, and he with his offspring restor'd to the immortality he had lost, in another world, and in a more exalted state than he was in this.

O may my subject animate my song to strains of sublimity, eloquence, and love! These I would unite. May the noble ardor of a finite mortal, to restore a fall'n man to the mercies of his creator, find the approbative sanction of thinking individuals.

At what time soever a sinner repents him of his sin—I will *blot out* ALL his *iniquities*, saith the Lord. Ezek. c. xviii. v. 21.

Awake or sleeping, still eternal love,
Bids thee O man! the present time improve;
Th' immediate now is thine,—when that is o'er,
'Tis past—'tis gone—and will return no more.

NARRATION.

'T WAS now the solemn hour of night, when the chimerical operations of the brain work upon the fancies of mortal men, delusively to entrap the guarding senses;—which frequently betray the weak and timid to belief prepost'rous, and to confidence in vague assertion of things out of nature, full of terrific imaginary evils: The midnight cock, ever faithful to his instinctive period, and strictly exact to measure time, though without the aid of mechanic skill in constructing motion by hoary device, had thrice essay'd to wind his shrill pipe, and clarionic give notice of the *inum cæli* or matin hour—but as oft wanted the sonorous sound of utt'ring voice! The melancholy bird of night and dark retreat,

whose favorite haunts are sepulchral ivy and church ruins in tott'ring state—but as yet no venerable pile had been built, nor gloomy mansions of the dead appear'd, save only the solitary grave of Abel, whose recent inurn'd remains were set round with green turfs and willow branches, bestrewed with new blown odoriferous flowers;—now rais'd herself in air, and with an affrighted screech return'd from the grassy bank wherein the coarse was lain, and with forebodings portentous flew to her usual haunt! Now were the wolves, tigers, lions, leopards, and all the fierce carnivorous inhabitants of the forest, prowling abroad, and through both plains and gloomy shades of woods, and groves, seeking to find provision amongst tribes of harmless animals, who unsuspectingly lay sleeping, having in day time cropt the sweet scented grass of various hues dispersed throughout the lawn, the glade, and flow'ry banks, and by instinct phytiverous, fed with ac-

comodating appetite on nature's diversified kingdom of variegated vegetation; alike remote from tasting blood, or fearing to lose it, by the nocturnal marauders in the dismal hour of dreary and awful slumber of drowsy nature!

All on a sudden, the silver lamp of Heaven enshrined herself with thick and fleecy clouds, more dense and atomaically compress'd, than ancient chaos ere creation was formed; thus enwrapt, the luminaries of various magnitude which adorn the spangled sky, in emulative mood, hid their glories, and for the first time denied their light to the new peopled world!

All the celestial host seem'd at once extinguish'd;—and the quadruped race of prey howl'd with fear unknown before, and eventually hied to their dens and lurking holes, lest casual destruction should stop their pace and deny security!

Nor were inanimates less pliant, under the class of fossilological nature. The murmuring brooks forgot their sounding falls, and in silence trickled through their furried paths. All nature seem'd now emmasqued in solemn silence, not a breeze disturb'd the leafy arbours of the woods and groves, deep melancholy only had domain at this sable hour of sadness.

Anon appear'd the artic pole, but instantly in haste withdrew his face: next the twinkling oriental star was visible, though with diminish'd light. This seem'd a competitor with the northern cardinal, to shew his rectangular title to the quadrant of the sphere.

As some fell caitiff, whose malefactions are already confess'd, and by a guilty pleading, awaits the doom to which his misdeeds have given him an appointed time and portion of ignominy and punishment, where no respite is expected from

his upright judge; yet a fortunate turn takes place, and on a sudden he finds he is repriev'd conditionally, to quit his natal spot, and country of his birth: away he flies, nor thinks of ought but an absorption of greater misfortunes into lesser. Thus did the fratricide with replete activity to quit the abode contiguous to his brother's dust! Where the Sov'reign of the world, the Almighty God, call'd on him for the production of his holy servant, he so cruelly had slain. For know, O man! that "*the Lord hath set apart him that is Godly for himself.*"

The malefactor, condemn'd of the Most High, awaits his doom, till the merciful Creator revokes his sentence by a further probation. The compunction of Cain was satisfactorily expressed, when he acknowledg'd, "curs'd moment, I murder'd the best of brothers, and the bloody deed will ever haunt my mind, and fill it with infernal horrors."

Not the apostate spirit in the lowest abyss of Hell deserv'd or felt more horror than this first born of men; yet the potentate of the universe, who sees and is well convinc'd of mortal depravity, that repentance and newness of life by a death unto sin, and a new birth unto righteousness, *can*, and *doth*, and *will* pardon the transgressor. In time is repentance—In eternity none.—Therefore Devils *can't* repent: but sinful Men *can*. The grace of God is abundant, let us under such acceptable terms never lose the opportunity of cancelling the bonds due to the Deity, when *life* or *death* must inevitably be the pardon or penalty!

To shew the world that sin is in our nature, and that the first of human species procreated by Parents, was a vile miscreant; will not Cain's curse, his remorse, his shame, his annihilation as to posterity in the destruction of the old world, shew

what vague pretensions hath man under any dispensation to perfection?

All this trying time of misery and despair, the first born man propos'd within himself to fly his native place, his wife, and infant offspring, and take refuge in the land of Nod, or of vagabonds and wanderers in the desert. In this hour of despair, terror and dismay, behold the sturdy and hardened sinner, resolv'd into a meek, a contrite, a pusillanimous and weeping repentant. He calls his tender and forgiving wife, "thou art to me as a gracious Angel! A beam of divine consolation has (by thy means) darted into the obscurity of my soul! Oh! Mahala—O my wife! now I dare embrace thee. O that I could make thee sensible of what I feel! But words cannot express my gratitude, nor the tender emotions of my heart!"

This tender mother, this heroic wife, this example for all her sex, sooth'd her

guilty and repentant husband, encouraged him to leave the scene of guilt, shame and perpetual remembrance; braving all danger, and scorning all fear, caressing her children, sallied forth, with her husband; a little one at her breast, another on her arm, whilst Eliel and Josiah her sons, full of life, and gaiety, tripp'd along before them.

They now walk'd by the light of the nocturnal star. But ere they lost sight of Salem, the dwelling place of our first parents Adam, Eve, and Thirza, the faithful Mahala wept; and in return for the sacrifice she made, instantly the Most High sent his messenger, when exhalations more balsamic than are breath'd from all the flow'rs of spring, surrounded the fugitives, and the voice of an invisible Angel who then was nigh, said—"Go, generous woman, I will by vision inform Eve thy mother, and Thirza thy sister, that thy duty oblig'd thy attendance on thy penitent husband;—of thy children I forbear

to speak; peace be with thee, thou accepted of the Deity."

They soon lost sight of the dwellings so long their home, and quickly advanced into the desert regions, where had never been imprinted the foot of man. So journeyed the fugitives of sin, in early days, when time was young in years.

The gloom of this sad monumental hour (when disgraceful and unnatural crimes, the crying sins of murder, envy, hatred, and false report, had hurried from their peaceful home, the innocent and the guilty, as involv'd in sacred links of wedlock and offspring) was soon replac'd by tremendous sounds and jarring elements. Anon the vivid flash of forked lightning blaz'd along the horizon; the loud and awful claps of deafning thunder rolled o'er their heads, and the darken'd skies seemed to ope in twain to emit a sulph'rous and a loathsome stench!

By Mahala and her children, who were the condescending innocents, and conducting companions of the rebel and fratricide, little was perceiv'd that gave alarm. The loaded sinner only saw, and with terror felt the wars of conscience analogous to those in the circumambient air, so that each crash of elementary and electrical explosion seem'd to enter into contact with his vital parts! Such is the burden of a sinful load; and such are the pangs of a wounded and troubled spirit.

Hail innocence! Thou spotless garment of celestial purity; 'tis from thee alone we reap the fruits of solace in the approvings of a serene and upright mind: for of all the rufflings of a wearied spirit under the frowns of an evil world, none can disturb the peace and tranquil state of the inward man, unless true innocence is displac'd by false and alluring guilt.

To Cain, whose mind was as *Ætna's* incinder'd gulph, fill'd with dreadful furnaces of floating lava, ev'ry idea was of chaotic irregularity: frightful inundations and horrible cataracts flooded in upon his imagination.

As when the base and ever detested fiend Anamelech had attack'd him, and impiously rais'd the visionary dreams which brought on the murder of the just and amiable Abel who walked with God, the fearful sinner with dread extreme expected a transition of being, so as to receive the torments suited to his deserts, and in a frantic tone exclaim'd:—

“Whither do I stray? Can I fly from the presence of him who fills all place and space? Can I fly from a wounded soul, a spirit, a conscience? Alas! I find I but stray, and stray to no purpose; a few minutes since I was serene: the night has become boist'rous, so have I! Envy

and perfidy would still pervade my wretched frame, were there any competitors! Burst you rolling engines of divine wrath on my devoted head, then I shall cease to be a man encumbered with passions

“Justly hath the Eternal loaded me with a burden of abominations, it is more than I can bear; yet I am not the first transgressor: But shall I dare to hold competition in sin! God forbid. If my parents are yet alive and well, surely I should not envy their happiness now! Their calm and tranquil repose have I cruelly removed, and replaced it with sorrow and bitterness. Sin and death I have introduced to all!

“Can the rebel Angels who’ve forfeited the joys of eternal bliss, share a keener hell than that within my breast? No, no, they cannot! I am curs’d of God, mark’d by him, and abhorred of Angels as well as hated of men! O my harrass’d breast, the seat of gnawing and never dying pangs; the

worm of a guilty conscience. O wretched man that I am, who shall deliver me from this body of death? Can I forget the days of innocence and unfeign'd love, though not of the perfection of my parents, yet enough to give me efficiency that it was pure under all the circumstances of fallen man.

“ I well remember when my dear departed brother and partner of my affection, was wont to call me at early dawn, to rise and take our round amid the multifarious families of productive creation. He well rememb'ed all the distinctive characters in natural orders which Adam our father had instructed us in, when we both were young. These were characteristic denominations given on the first day the first man saw the wonderful and stupendous works of God ! All had pass'd before him that had life, to classify, and give a name to every order, genera, and species ! Alas ! I must recollect no more,

I must not comment, I must despair and die ! O curs'd crime of murder !—

“ Let fell madness enter this already frantic brain, and with the dim-ey'd fiend, sour Melancholy, night and day provoke my eternal wound. I will not follow the ever blessed partner of my bosom and children of my loins, any further. Let them return, nor taste the cup of my foul delinquency in a region far remote.

Ah ! What's this I see ? In various shapes I see the curs'd illusions rise ! My fears I now perceive create new fears, phantoms of nothing ! I see monsters teeming from the surrounding plains and woods unknown in hell, so doth my prostrate soul groan beneath the load of huge imagination !”

So saying, Cain, with affright and wild dismay, started aside to escape the phantom, which in his frenzical conceit had

oppos'd him in his slow march behind his wife and children.

The exertion of his muscular strength and agile power remov'd him some paces from the path or footway of his pioneers, and placed him in the embraces of a sharp and dangerous tuft of black thorn dwarf trees, whose points and prickles were numerous, strong and sharp.

All the horrors that the guilty feel are oft times lodged with the anxious flutt'rings which tender relatives undergo, when distress'd thro' care and solicitude for the suff'ring party. Such were the pangs of Mahala's breast. The noise of the fall'n son of misery, gave occasion to her to turn her eyes around, and missing her husband, scream'd aloud, and laying down her infant care, ran back several paces beyond the tuft wherein Cain was immerg'd.

For some minutes distress'd, Mahala, in frantic disorder sought him in vain. In a voice of deep lamentation, cried aloud,—Alas! my belov'd partner whither art thou fled? I pray thee consider thy afflicted wife, who hath left her affectionate parents and sister, a retreat of safety and certain refuge, to share thy hardships in an unknown land?"

Her wand'ring steps were directed to the spot where her mangled lord then lay, by the sighs and groans emitted by the forlorn fratricide, Cain.

With eager haste and trembling hands she drew him forth, all distain'd with blood, which in purple streamlets flow'd from many wounds at once. Much time was spent to dress and extract thorns from his wounds; tho' light was wanting, and neither instrument, bandage or stiptic at hand, yet the friendly aid of good intent, with unfeigned love, essay'd with much

success to alleviate poignancy of pain, and quickly relieve her patient.

As soon as she had heard the sad catastrophe of the demon fear, that trembles and shrinks from impossible events, by which this casualty had befallen Cain, she gently chid him thus :—

“O Cain! why art thou led astray by error? Is there an evil worse than fear itself? Pray what avails it that the Most High has from mortal eyes in darkness envelop'd the good or evil yet to come? Why thus provoke Heaven with ingenious mediums to torment thyself, and grow cowardly at hideous fictions of thy own;—merely creatures of thy brain? Let us enjoy the present as it may please the great supreme to deal forth, nor with heedless cares of what may spring in future from blind chance, misfortune, or the womb of time, which must ever appal the pleasures and happiness of all sublunary fruition. With

sincere benignity, serenity of mind, and due preparation, be always ready for what may come, but leave the rest to God."

On saying these words, she arose from the grass, whereon Cain and she had sat for upwards of an hour, and further spoke :

"From hence we shall haste, my belov'd, and adjourn further converse to yonder flow'ry turf, whereon I sat my two female infants; there I will gladly hear the rest of thy remarks.

"As for Josiah and Eliel, I know not how far they may have penetrated yon dark and overgrown forest; perhaps beyond the limits of our search. Methinks I hear the voice of my youngest infant's cry within my ears." She then started back, and with great emotion ey'd Cain, who now seemed fainting through loss of blood.

“ Oh! Cain, why is this so?—How pallid is thy manly visage—thy footsteps are fill’d with liquid gore!—Alas! I feel thy weight more pond’rous than lively pulsation requires. What means this short and interrupt’d respiration?—I fear thy strength will instantly fail—and with it thy vital powers.—What shiverings!—Pray hold by my arm—I’ll endeavour to replace thee on the bank.—He faints!—O just Heaven! O Cain! My husband! My all!—O he dies! Good God!—Dead!—Oh!—Ah! *Me miserable!*”

The wretched first born of men now lifeless fell to the earth; nor could all the strength of Mahala break his fall. The painful and sorrowing wife, in sad dismay, now follow’d her husband, and, without signs of life, dropt in a deadly swoon upon the prostrate body of Cain.

In this pitiable state, on the wet earth, lay the children of our first parents—un-

hous'd — unheed'd — and unhelp'd ! —
Both young, and in health—both born to
be happy—yet both wretched !—Their
children left in the fields, or roaming in
the woods, without guide or protection ;
at an hour when danger was big with
ev'ry casual misfortune from devouring
animals—jarring elements—crash of mat-
ter—and debility of nature !—

None were near to help—none could
help—none knew of their woe-worn
estate. In this trying time of distress the
watchful eye of the Creator and Preserva-
tor of Man was on those children of af-
fliction. For the goodness of God is great
—he is compassionate and propitious.—
If affliction proceeds from his own cor-
recting hand, the sighs and tears of those
that are truly penitent for their faults will
quickly move him to lay his correcting
rod aside.

The Most High God look'd down on

the condition of the abject pair, and their innocent offspring, when as yet no people or nation were numerous, or rais'd to consequence. Lock'd in the arms of death-like sleep, neither Cain nor Mahala op'd their eyes, till the angel of the Lord, with celestial commission and supernatural power, touch'd them with his ethereal wand:—
“ Arise, thou daughter of Eve!—I accost thee first;—be it thy care to sooth the malign stubbornness of thy husband—be a guard to watch o'er his errors—be ready in reproof; but temper it with judgment. Thy troubles are not few, thy days will be long; resignation to Heaven's high will, of thee, is particularly requir'd. Strange will be the occurrences of thy time; but, at a period remote, will I give thee consolation, and the eternal Word will reward thee amply for all thy pains.”

Next to Cain the angel spoke, in soft and clear accents:—“ To thee, pollut'd man, the dread sov'reign of the universe

reserves a portion, which, at present, I am not commissioned to disclose. Future knowledge will, in due season, be reveal'd; yet, for the present, and until the promis'd time arrives, thy social partner, and much favour'd wife, will give thee such pure instructions as to her I shall, by divine command, from time to time impart.

“Thy days, O Cain! are not measur'd long; nor shall thy pilgrimage on earth abound with peace or joy. Happiness cannot be thy lot: thou art a murderer upon the face of this globe, and as such an one expect thy punishment. Thy God and my God will visit, in subsequent time, the children of men; and when thy posterity and all beside, except a select and chosen few, which shall be sav'd in the day of wrath, and retribution for crying sins, shall be destroy'd, then will the Lord give open commandment to the new world in a lineage of the faithful; a seed

he shall chuse and dedicate to himself as his people, and inculcate moral and prescriptive laws to all his chos'n people. To be brief; thy cares shall be as thy desires, and these shall be many; thy hopes and expectations frequently disappointed; grief shall be constant on thy brow; in sorrow shalt thou eat thy bread; nor shall trouble depart from thy dwelling; acute bitterness shall be mingl'd with thy drink; and to thee, as to all the race of Adam, in a probationary state, discontent, with all the primitive passions which hereafter shall be declar'd to thee, shall be thy lot; there can be no real happiness below; guard against the enemy of souls; visions from God, in thy sleep, shall direct thee to be wise; yet to thee the interpretation is not given, but to Mahala, as she informs thee so apply.

“Thou art chas'd from society, and from the usual presence of the Deity shut out; nevertheless, O son of man! know thou,

that in the Omnipotent is thy strength—in him alone, thou liv'st, mov'st, and hast thy being. Be exact in the ways of justice, render to all their dues—do as you would wish to be done by; for from the Omnipresence of God, nothing can be hid—nor from his Omnicent inspection and constant review of all created nature, can the most remote or trifling cogitation be conceal'd. Thine heart with its inward recesses, and all the stores of thought treasur'd up within the sensorium of thy golden bowl, are continually known to Him who made all things.

“No more am I permitted to disclose, as to thy spiritual government.—As to thy mundane constitution, I am commanded to heal thee of thy ills, and direct thee to proceed forthwith to the Land of Nod on the eastern side of Eden, the paradise from which thy parents were for transgression heretofore expell'd. But now remember, frail man, that this conclusion

holds good both with thee and all the sons of men ; that had thou been placed in thy father Adam's stead, under such circumstances as he was within this happy spot, thou wouldst, or any other individual, made breach and lost thy innocence, by abrogating the divine command.

“ Arise—pursue thy journey—sorrow is on thy eye-lids ; the baleful exhalations of the atmosphere are no longer terrific : behold the day breaks forth in the eastern horizon. Join thy wife Mahala. Strength is given to both ; be prudent, be wise, be just.”

So spake the angel Raphael ; and ere he expanded his azure wings, gave Mahala a tender and a benevolent look, with smiles announc'd consolation, amity, affection and peace. With a sweet and serene tranquillity he slowly ascended in a cloud of celestial radiancy.

Cain was melted into unusual tenderness by the heavenly messenger, which charm'd the susceptible soul of the gentle Mahala: renewals of love were once more exchanged; a show'r of tears reliev'd them both. Ejaculative piety towards the Deity was instantly offer'd up for the benefits now receiv'd, and for a moment they forgot their cares.

Soon the rosy tints of Aurora were visible on the cloud-capt mountains and the rising hills; next the whole extensive lap of nature appear'd in gorgeous apparel, the fretted golden wire of Sol reflected on those lofty summits, heraldic tokens of this glorious ascending luminary, who anon majestically shew'd himself above the horizon awfully sublime; the lofty towers of aspiring cedars, whose verdure were ting'd with radiant spangles of pearly dew, intersected the eastern view, except the avenue thro' which the golden globe appear'd. Nor till now were their slum-

bering faculties rous'd to recollection of their tender charge.

“ My best belov'd,” cry'd Mahala, “ 'tis time to succour our offspring, who may be impatient of our delay, not knowing aught of the vicissitudes of the night. When the grey ey'd morn assum'd the seat of sable night, I beheld them on yon purple mount; tis now the face of day both clear and serene, yet I behold them not; I fear for their safety; my heart forebodes something; yet I will not dare anticipate evil. Hence let us depart; be thou my cheerful conductor and my guide.”

“ Thy words I shall duly regard,” said Cain; “ yet a word in reply, I can't forbear; as it seems a strong impression of prophecy; tho', alas! I never arriv'd at presentiment, much less the favor'd knowledge of future events that may grace the historic page of record; yet I am so persuaded, that our children will not be found!”

“ Art thou so persuaded ; I pray thee tell me ?” cried Mahala, with strong emotion.

“ I am,” replied Cain.

“ How so,” says she, “ I pray thee explain thy words ?”

He answer’d, “ I saw in the vision ere the angel came, our dear offspring in a fertile land ; I spoke, but I was commanded silence !”

“ God’s will be done,” replied Mahala.

They were soon on the summit of the russet-hill, and ascended others that were adjacent ; but neither the russet, purple, grey or black, gave prospect of any child ! No trace or footstep could be seen ! In vain they travers’d the valley ; the circumjacent plain, the hillock, mount and rock ; no boy, no girl were seen !—Next the grove, the copse, the wood, and e’en the

skirts of the black thick forest ; yet no sight, no semblance, no cry, no voice, were seen or heard !

Thus they spent the day in fruitless toil, and with redoubled anxiety saw the sable curtains of the night draw in folded fleeces along the western skies, ere they desisted from their prying and unremitting search. Yet with all their attentive and perplexing cares, their sufferings were but increas'd, for no sign or token, mark or mould, gave any notice of the young estrays.

Mahala, with inward grief and bitterness of soul, conceal'd from Cain the sorrowings of her heart ; nor doubt'd the reveal'd knowledge he had received by vision.

Cain was likewise pensive, griev'd, fretful, and almost repining at Heaven's high will—seemingly ready to curse the

hard-hap of him and his—loudly exclaiming against the relentless fangs of fate !

Mahala gently chid his complaint, and sooth'd him to resignation and to duty—observing, “ if it is the will of the Most High that our afflictions shall increase, let's not complain at his hand—for know, O Cain ! that a sparrow of the cottage eave wherein we lately dwelt, cannot fulfil her maternal labours to find food to sustain her callow brood, without the permission of the great Creator of the universe—no, not even fall to the ground, without his command.”

Cain bow'd assent, and stood corrected ; whilst Mahala further observed :—

“ This truth dear departed Abel had reveal'd to him by Uriel, the arch-angel, who frequently conversed with him about God's providence and mysterious ways : therefore I firmly believe the innocent

are always sure of protection from God, who even causes surrounding foes to act as friends, unless in his wisdom he sees occasion to call them hence, and then require their dissolution."

At length the western sky, in imitation of the east, put also on its thick mantle of darkness, and presently all the hemisphere was shrouded with a pitchy fleece. 'Twas at this advanced hour the wretched travellers, and unsuccessful parents, sat them down beneath the o'erspreading branches of a lusty palm. Hardly were they seated, when the rain began to pour in unexampled torrents. The horizon was quickly afterwards illuminated with vivid flashes of ethereal fire; and instantly the deaf'ning roar of awful thunder announc'd the voice of God, and made their hearts to quake with fear!

Next the boist'rous paroxism of elements was replac'd by a deadly calm—

every breath of air died away ! Then follow'd the dismal howlings of the wild inhabitants of the woods and forests, deserts and caverns. The royal lion leading the van, and in dreadful array marched forth to assail, destroy, and devour, the troubled sojourners under the shelter, who were really petrifi'd with fear ! Whilst thus at parley, the voracious host stood bellying at a few paces distant from the cedar tree, a sudden flash, or rather sheet, of sulphurous fire, struck the savage beasts of prey with such extraordinary fear and dread, that each ran with surprizing speed, and immersed within the horrid darkness of the forest on the south. Thus freed, they lay without much sleep or rest, 'till the rising day gave notice of its approach: Serenity again succeeded.

According to commandment, they arose and set forward, yet not without much grief and anxiety about their children, as

no clue was given them to ascertain their destiny.

For seven succeeding days, with little variation in toil of travelling, (tho' no perilous adventure ensued, nor any occurrence worthy of note took place,) did they pursue their journey, till at length they arrived on the confines of Nod. About noon, on the 8th, a mark was shewn them by Uriel, the angel, whose province it was to direct their course thither. Here they halted, and tho' extremely weary, yet prepared a fence or bower agreeably to instructions given.

Cain seem'd most spent with fatigue—and in a pitiable plight shew'd himself before the Lord ; a poor and helpless object, the sport of passions and a much-worn constitution in the bloom of life, when sap and circulating juices should have render'd him as lively and agile as the bounding roe, or high-mettled unicorn. But

the man of sin must be a man of sorrows, and the man of sorrows a man of disease and debility, both mentally and corporally.

“Let us regulate our sorrows,” said Mahala, “for they are sent for good purposes:—This we already know, that tribulation worketh patience; and patience, experience; and experience, hope, that maketh not ashamed. Therefore it’s plain, that where there is due submission to the Divine will, preserv’d in our sorrows, troubles, and afflictions, it will turn it into satisfaction and joy.”

And kneeling down, and her trembling help-mate doing the same, she addressed the Throne of Grace in the following words:

“O Father of mercies, let us beseech thee, as the God of all comforts, to look upon us forlorn sinners, cast out from hu-

man society, with mercy and compassion, in the days of our affliction ; and give us comfort and sure confidence in thy strong arm ! Defend us from the crafts and assaults of our spiritual enemies, who are numerous, under the influence of the Prince of the Power of the Air. Try us not beyond what thou know'st we are able to bear ; so that we may with patience and constancy wait the happy issue of thy fatherly corrections !

“ O Almighty Power, who hast vouchsaf'd to converse with our parents in the state of innocence, be graciously pleas'd to hear and return an answer to our humble supplications, which we make unto thee, in our fall'n and wretched condition ! We are as they were ; thy creatures ; the work of thy hand !

“ Shut not up thy tender mercies, O God, in thy wrath and displeasure ;—but in due time make us again to hear the voice of joy

and gladness—that the bones which hast broken may rejoice.—O grant in this comfortable expectation we may quietly wait thy leisure, till thou shalt again please to lift up the light of thy countenance upon us; and give us peace under every dispensation—so that we may always, with thankful and obedient hearts, glorify thy name who art only able to save, able to help, and able to pardon and absolve us of all our sins, and in thy good time dissolve us from cumb'rous clay, and ultimately to translate our souls to the paradise of thy kingdom above the clouds—where the righteous, as our father Adam hath said, will be made perfect—and there with our dear departed brother Abel—through endless ages, worship—honour—praise, and in harmony with angels, sing and laud thy eternal name.

“Grant this petition of our frail and imperfect prayer for thy name’s sake—to

whom be all glory, all power, and all dominion—world without end. So be it !”

Mahala having made an end of her prayer, Cain arose with streaming eyes and trembled hands—and with zeal and fervent adoration look'd up to heaven, and raising his right hand, conclusively said, “ O God of everlasting truth, be it so !—be it so !—be it so !”

Soon afterwards they retir'd to their bower to refresh themselves with sleep, being weary and much fatigu'd with labour and travelling.

END OF THE FIRST BOOK.

BOOK II.

SLEEP had now seal'd the eyes of Cain and Mahala, who were extremely debilitated by grief, journey, and want of natural rest, as well as sufficient wholesome food to sustain healthful vigour during the painful series of their route. Fatigue needs no couch to entice the wearied traveller to rest. Hunger needs no luxurious sauce to coax the appetite of the half-famish'd wretch, who for many days hath not had the comfort of an hearty meal. But when convenient time and place give opportunity to satiate a craving stomach, and rest the wearied limbs, little's requir'd to

lull an unhappy sojourner to sound and long-continued sleep.

Such was the predicament of those votaries of disgrace, voluntary outcasts—strangers and roamers in a foreign land!—Tho' the soil was not so luxuriant in appearance, as Adam's settlement at Salem; yet it afforded plenty of herbs, berries and fruit to give sufficient for the new residents, now just arriv'd; who having ate and left, were now enjoying a repose not experienc'd since their unhappy expulsion from the presence of the Most High.

As yet the air was moist with nocturnal dew, the morning was drowsily rising in grey habiliments in the east; the lark just began to carol the newborn day; the other songsters of the woods and groves gave no note of fledging from their roosts: nor had the sun any inclination for an hour to gild the tops of the surrounding hills—much less to purge the vallies of their hov'ring

fogs—when fantastic dreams began to work on the mental powers of the weary companions, and oppositely affected the cares of both.

The pale cast of thought will always with the sinner sickly o'er the hours devoted to sweet oblivious sleep. The guilty mind sees all the spectres rise from the dreadful yawning reservoirs of the dead that horrid imagination can paint—whilst the innocent are regal'd with imagery of pleasing objects, fond delights, and fruition of extatic joys beyond sanguine expectation.

Hearty refreshment was permitted for many hours, by soft sleep and undisturb'd repose ; till the dreaming hour arriv'd, the angel guardian carefully watching o'er the pair. The remaining sleep of Cain was grievously annoy'd ; when starting he cry'd in a sorrowful and terrific tone—" Fade, ye woods—ye groves—ye tow'ring cedars

—ye lofty pines and evergreens—ye blushing blossoms of royal palm!—Be dry for ever, ye winding rills, and meand'ring brooks, who re-echo'd the voice of the dying saint, the sacrifice I made to the infernal Anamelech! O ye birds and beasts, who saw the sight, and heard the groans, of an angelic brother in his last extremity, under the agony of death, occasion'd by the emissary of Hell—*myself*!—be, I conjure you, for ever mute! O earth, who op'd thy mouth, and drank the blood of righteous Abel, which I as a son of perdition shed—be for ever barren around the spot where thus thou hast assuaged thy horrid and unnatural thirst!—Who art thou? Say, diabolic image, sprite of Hell, what wou'dst thou have?—Dost thou laugh and mock at my misery!—O imp of everlasting ruin, fly hence, lest thou be bound in eternal chains with thy fellows!” Suddenly Cain awoke, recovering his senses at the view of this baseless phantom; and in faltering ac-

cents, cry'd, " My belov'd Mahala, art thou here?"

His loud voice awaked Mahala, who was also busied in her dream; and in pleasing slumbers exhaling the gross secretion of the viands which recently supplied the arterial fluid, and invigorated the nervous tubes with volatile spirits, to recruit the frame: this redundant evaporation necessarily bringing on a balmy moisture, sweet and fragrant as the damask rose: she was just then traversing imaginary regions of unparallel'd light; and in pure delights of harmless sportive fancy, tasting joys elate, beyond the ken of human pow'r to taste; and in exquisite raptures of celestial bliss, in lureful transports op'd her eyes!

But to paint the contrasted scenes from ideal pleasure to real life, requires much skill and attentive pains: for, as the wanton fawn, who roams in the adjacent field

wherein his dam is cropping the fertile blades of trefoil grass, in playful sport skips into the deadly thicket which the wolf hath chose for his butchering retreat, and is taken by surprize, and is instantly undone! So were Mahala's visionary joys; and instantly exchang'd for embitter'd pangs of meagre misery, and doubtful views of wakeful distress: yet with the eagerness of a fond and tender wife, notwithstanding the corrosive cankerings of dire calamity, she, on raising her head, in kindly accents enquir'd the cause of Cain's disquiet, and how he far'd in health?

To these enquiries Cain answer'd, "my dearest, belov'd, and much esteem'd wife, my health's replenish'd, but the cause of my disquiet arises from my awful dream—it's contents are so impress'd upon my mind, I can from clear recollection give you an exact detail." Mahala reply'd, "I'd gladly hear it, let's first rise and offer unto God

our morning prayer and thanksgiving for his kind protection, and beg for it's continuance."

Cain then in continuation, gave the following account:—"Methought in the vision of my last hour's sleep, I was freed from the gross body of cumb'rous clay, that my soul now inhabits—and for the foul and ever-detested crime of murder, together with my harden'd and impenitent heart, that gave no place to repentance, having never had real compunction for the sins committed in my days of nature, I was doom'd to eternal torment, and for its infliction I was deliver'd over to the enemies of God! Good and gracious Power supreme, how dreadful were the appearances of the numerous sons of Hell!—I saw the regions of eternal night, where burning and unconsuming clouds in dense and pitchy fleeces form'd an atmosphere over a sea of living fire; wherein were thinly dispers'd islands compos'd of mourn-

ful strands, where black despair had rais'd many wretched edifices, that were inhabited by monsters only known to Hell! Here, as in the sea, the sulphurous emission was horrible in the extreme, and form'd a sort of pestilential air that the damn'd do perspire! Here the burning and continual fire in earth and sea afforded no luminous spark, and only emitted a faint glimmering of bluish cast, occasion'd by a wrathful lightning that issued from fuel hid beneath the surface of sea and land. Yet the burning heat and never-dying fire surpass'd ten thousand times the power of our fiery globe of day! The sun must needs possess astonishing heat, when at the immense distance it is remov'd from this our world, it warms and keeps alive the various classes of animals and vegetable tribes: but, my belov'd, its heat is frigid, when compar'd to the intensity of burning Hell!

“The fire I felt was of that penetrating

keenness, that every pore of my spiritual form received exquisite torment; which was accompanied by the insults, taunts, scoffs, and mockery, of an innumerable host of infernal spirits, in terms the most shocking your imagination can suggest! These were tormentors of each other as they were of me. Lava roll'd alike thro' water, land, and rocks, some thousand feet in depth; nor could any escape it in its ebb and flow thro'out the wide confines of Hell!

“ Amongst the crowd of devils, none was more active than the gigantic monster, Anamelech, the fiend who rais'd within my breast the envy, hatred, and malice, of my dear departed brother. This demon exulted in his conquest o'er the life of man; when a mighty host of infernals shouted with dreadful acclamations the honour due to him for such a meritorious deed! Such were the approvings of a general yelling, thro' the immeasurable

regions, and unfathomable depths, of the World of Sin!

“In this exhibition of horrid approbation of crime, I could perceive by the deadly blue flames which issued from the mouths of these sons of wild despair, that the surface of Satan’s wide domain had various caverns of liquid fire, which serv’d as springs to supply the sulphurous lakes, or rather seas, with continual mediums of increase to oceans of God’s wrath! Nor was the land less replenish’d with its stores; whose vomiting flames of black fire, in volumes ascended, carrying along the desert regions an intolerable stench, painful and pois’nous in the extreme, creating a suffocating cough; all, at all times dying, yet none could die!

“Here I beheld the rebels of Heaven, who were leaders of Apollyon’s army, shackled with ponderous chains of living fire, under the forms of various loathsome

animals: such is the transforming nature of sin. I beheld also the old serpent, a mighty prince, the grand deceiver, seated on his throne, surrounded by myriads of minions, ready to obey his impious commands, in hell, in earth, in sea, and in air! 'Twas this great potentate that tempted our parents to break the Divine command in Paradise.

“ As the culprit who is ordered for morning's execution for some foul crime, steals overnight a dose of oblivious ardent spirits, and sinks on his wretched bed within his cell, elate with the fumes, becomes intoxicated, and madly rants and raves, regardless of the hour so near to approach him with the fiat of justice; 'till sleep restores his reason, and he's convinc'd he's dead in law, and so remembers his sad and fatal doom! Thus were the members of the great assembly of Satan: anon in agonizing remembrance of their celestial joys, whilst in the favour, and

under the protection of the Almighty; and in loud and abominable language curs'd each other; and next their own existence! Then with maddening fury tore from off their hideous heads the bristly hair of living snakes, and in despair acknowledg'd the great Supreme to be wise and just in punishing their crimes, and continuing their eternal death! But soon again they relaps'd into rebellion and apostacy, for repentance here has no place; and next in frightful shapes attack'd each other in tumultuous disorder with infernal weapons, mangling even the spiritual bodies in piteous sort; afterwards they wept in strains of unutterable woe: the terror, horror, grief, and shame, that pervaded here, is far beyond ev'ry description!

“ Thus, a retinue of evils continually succeed each other; and to make their misery complete, the paradise of God is clear to view, in which truth, love, and joy, eternally abide.

“ From the world of woe I beheld the happy sons of God in that ever blest abode. Ah ! Mahala ! Picture to your soul my feelings, when I saw the spirit of Abel made perfect with the offspring of the Lord ! He stood on the verge of a coral rock, from which proceeded a spring of living waters. Before him was an ambrosial walk, shaded on either side with fragrant and aromatic trees, whose effluvia was odoriferous even to me ! The God-like inhabitants were busied in composing and chaunting songs of praise to Him who created by his word the numerous worlds.

“ The sweetness of temper, and serene aspect of Abel, made me call aloud to him, “ Dost thou forgive thy murderer, “ my brother ? ” He smil’d, and seem’d to be sorry for my untimely interrogation. But in a few minutes he wav’d his hand, in which I could perceive he held a golden sceptre entwin’d with myrtle and olive sprigs, significative of his peace with God

and man, and emblematical of his holy life on earth. On his head he wore a crown of pure gold; his robe, as white as snow, in graceful flowing order, gave an indication of his elevated rank amongst the children of light.

“Be wise unto salvation. True wisdom is the fear of the Lord, which comprehends in it the whole of thy duty: from whence will arise repentance, faith, and holiness.” So saying, the beautiful spirit, with a benignant smile, bow’d, as he was wont to do, when he paid me homage, as his senior, here on earth, whene’er we met at an early hour of day; and with angelic sweetness and respectful complacency, further said, “Adieu! make right use of the vision.” Instantly I lost sight of him and paradise. I was then assail’d by devils, and in the conflict I awoke: my conceptions were so strong, I spoke aloud, and awoke you also.

“ The whole of my proceedings and progress in this vision I now have related; and the substance of it seems as tho’ it was real, so forcibly has it sunk down into my retentive faculties.”

Cain ceas’d to speak. Mahala, with the beauty of an angel, and the purity of heaven, looking at her husband with kind regard and tender affection, thus she spoke :—

“ Above all things, let us trust in God’s good providence, humbly imploring his blessing, and entirely resigning ourselves to his disposal, who is the great Governor of all things. The Almighty, who knows the dangers we are set amidst, and the frailty of our nature, will strengthen and protect us in every trial and peril thro’ life.”

Then kneeling down, she proceeded in the following words :—

“ O Great Creator of Heaven and earth, thy name be for ever blessed ! To thee alone, thou God of mercy, be our homage ; to thee, thou God of providence, be our praise and oblations offered. Be pleased, O Power Supreme, to accept of our unfeigned thanks for the many blessings bestowed upon us, we thy undeserving creatures. May thy mysteries be rightly understood by us ; and may we have a due sense of thy favour and kindness to us in the surrounding and numerous dangers and evils we have escaped. O Almighty Mover of the Heavens ! 'tis thine to accept, and hast promis'd to our parents to receive, the humble addresses of their offspring, in all times of danger, necessity, or tribulation. We sinners humbly beg leave, O Father, to call thee by that name, with reverential awe ; and may'st thou adopt us as thy children, nor ever cast us off, O our Maker ! in this desolate and uncultivated land ; but grant unto us a remission of our sins, and pro-

tect us from future influences of guilt, and the power of darkness; that at the hour of dissolution, the guardian angel may present us spotless before the Throne of Grace!

“Merciful Father of all, we commit our cares to thee, in thy ordering decrees of human affairs; and fervently hope that by an humiliating resignation to thy will, to find solace and rest, which faith in thy promises will always secure. Be gracious and merciful, O God of all comfort, to this sinful man, who has fallen under thy just displeasure; my husband, who received me at thy command. Grant, O Righteous Father! that by a perpetual sense of his crimes, and a sincerity of heart to bewail his deeds, which are clouded with transgressions of thy high commandment, he may be enabled to wash away the stains of guilt which pollute his soul, so that he may in thy kingdom join our brother in holy songs of praise to thee.

for ever and for ever ! O Lord give us grace to interpret thy visions and revelations, and give us power to make proper use of them. Vouchsafe, O Lord, to preserve us from the crafts and assaults of the Devil and his angels ; and under thy high and safe-protecting hand, make us truly thankful for all thy mercies. Grant this, O Lord, for thy name's sake ; who art alone the true God, Father of all ; and only able to save, now and for ever. Amen."

Mahala here ended her short prayer to the Deity for his blessing, protection, and grace, arose from her knees.

Cain, in a transport of delight, with which his gloomy aspect was visibly illumined for the first time in his life, with zeal and fervency prostrated himself before the Lord, and in a loud and articulate voice, yet with an humble, lowly, and penitent heart, addressed his Maker thus :

“ O Thou who rulest the unlimited expanse, and givest life and being to all creation, and in thy view hath all things: time and eternity are as a continual *now*; who know'st all thy handy work; the deeds and errors of man: be Thou, in thy infinite mercy, gracious to thy fallen creature—me, the sinful son of shame and sorrow, who hath made low the already degenerate state of my transgressing parents: have compassion on me in my deep distress, O powerful God! I have seen the state of fallen angels, and the eternal torments they have brought by sin upon their heads: I am convinc'd that under thy displeasure every place is Hell! Do thou, O Father of Spirits! be graciously pleas'd to give me time for repentance, and restore me peace within. Make new my heart, and give me pow'r to overcome this evil world, and every attack of infernal spirits, who are enemies both to Thee and man. May I never ask amiss; but mercifully incline thine ear to my prayers

and supplications ; refresh me with thy grace ; and give me assurance of thy hope ; and strengthen my faith ; by which I may be convinc'd my Redeemer liveth, and hath absolved and forgiven the first murderer ! O Gracious God ! bless this my faithful and affectionate companion, my sorrowing wife ; give her abundance of grace, knowledge, and information, in the truth of thy word, thy ways, and thy dispensations, that we may not depart from thy statutes. Grant these petitions, O Lord, for thy name's sake. Amen."

Cain having ended his prayer, Mahala tenderly embraced him, and congratulated him on the valuable acquisition of the gift of prayer. " Now of a truth," says she, " I know divine grace is given thee ; for in my sleep I saw a vision ; the bright agent of the Most High reveal'd the secret of thy accumulating strength in God : it will increase, as thou shalt observe the conditions of it : humility, patience, and

resignation to Almighty's will, under every species of trial in human life, must be observed by thee. Then I shall not fear, but be convinc'd, that thou shalt with miriads of holy angels, and souls of good men made perfect, adore in ecstatic transport with astonishing fervor in the realms of light, the city of our God; Him who was and is, and is to come; even the God of all consolation, of mercy, and truth!

"Thou already know'st that by his Word, Heavens and Earth were created; it is Him alone that sustains all things, both visible and invisible. The account of the creation I have heard from our father, from Abel, and also from thee, therefore I shall not give further detail on that subject*.

Yet it is worthy of remark, the brute

* Vide *The Creation*, a work in six books, by the Author of this publication.

creation possess five senses in common with us, and in seeing are more perfect than man ; their taste and smell are more acute than ours : they hear better, and feel with more certitude than man ; so perishable nature that is mortal as to spirit, can vie with the lord of the creation ! I receiv'd intelligence from the holy angel in my vision, that the marks of rationality and immortality, were understanding and speech. These were given, the first to govern our passions and sensual appetites ; the latter for conveying intelligence by words, or communicating it by symbols, such as Abel wrote, from the copy given him by the heavenly messenger, Raphael. Hereafter the seventh day will the Lord sanctify and in His Majesty with awful grandeur deliver it as a commandment to the sons of men, as the angel of the Lord declared to me in a dream. It will be kept holy during the succeeding ages of the world, 'till time shall cease, and eternity commence under the government of

God, in beatific vision, where immeasurable ages shall pass away in numberless sabbaths, and angels and men join in eternal praises and glorifyings of him whose mercy and power are infinite."

Mahala ceased to speak, and Cain replied in rapture: "O my spouse! blessed of the Lord; be ever wise and good, and I hope, happy, if a frail world can afford any such thing; for thine is to know revelation; therefore according to thy knowledge let the sabbath commence; yes, let us set it apart to worship the God of Providence, and implore his favours in every necessity we may labour under in this vale of tears. Let us teach our progeny its sanctification. Now the rain begins to fall, let us arise and leave this open spot, and take shelter under yon spreading palm, and avoid the storm's rage. I see the clouds are heavily laden, and are ready to disperse their burden."

Seated under the shelter, Cain and Mahala communed with each other on spiritual matters, and spent a great part of the day in prayer. The latter beheld with joy the day-spring of renovation begin to rise with Cain, to which she was not a little a contributor, as the wife of his bosom and the partner of his affections. From hence it follows, that either man or woman, who shall take upon themselves purity and holiness, can convert an erring companion and help-mate.

As the hard and impenetrable marble is worn by the gentle dropping of a soft light liquid, so is the ferocity of man tamed by gentle and soothing advice, and friendly admonition.

The lion in the forest can by strength force down the lofty pine, if he conceives it obstructs his way, and takes his prey in the sight of an army of hunters, without fear, and regardless of all opposition ; yet

by the subtilty of the herdsman's net, is he caught and conquer'd by weak cords, that have nothing to recommend their suretyship, but their being both numerous and as numerously associated by knots to bind their united endeavours: thus the small cords by artifice confine the royal beast, and subject him to fear and death: so that the shepherd's dog is not now dismay'd at the king of the woods, whose roar made all the brutes tremble thro'out the forest; and dies ignominiously! Just so was the rugged brutal disposition of Cain overcome by the soft and gentle persuasions of his wife, who reduced his turbulent spirit by infusing into his soul the knowledge of the Dread Sovereign of the universe. Mahala, by the net of knowledge entangled Cain; and tho' she design'd not to hurt him, yet his carnal mind was requisite to be removed, and a spiritual one given in its stead. At first he saw it as death to his pleasures and wicked inclinations; but in course of time he was

willing to die in the flesh, to be quickened in the spirit. This maxim can never be out of rule with true believers, tho' base sophistry, under the specious pretence of reason, by vague assertion may for a time deny it.

The land, which Cain and Mahala had taken possession of, was pleasing to the sight, and had a great share of fruits, as well as a plentiful supply of water. The streams ran in various directions, and formed a picturesque view from every hill. Nor were there wanting materials to build a dwelling that would be secure against the inclemency of the weather, and the inroads of beasts of prey: neither were these lonely couple disinclined to industry, but prepar'd a residence to accommodate their present wants.

A few days after their arrival, upon the gently rising hill, contiguous to the extended plain, which lay between two lofty

mountains on the north and south, a meand'ring rivulet of chrystal water enclosed the eastern borders, and then with a solemn voice of murmuring, ran down precipitately several craggy rocks, that made hollow resting places in the road it took thro' those shelving corals; here the dashing waves curled in foaming anger at the rudeness of their guides, and made a fine cascade below; which caused a perpetual mist to rise in appearance of pearly dew; which greatly added to the beauty and grandeur of the works of the God of Nature.

The other point, westward, had woods well stor'd with tall and majestic forest-trees, that reach'd for miles beyond the sight of the eye, even to Pisa's banks, in Eden.

Here Cain and Mahala rais'd an hut, and took up their abode, and began to lay open the soil to receive the seeds of

various fruits, plants, shrubs, and flowers; and in a little time saw themselves possessed of orchards, gardens, and bowers for use, pleasure, and ornament. Soon God permitted an increase, and Enoch was born unto Cain; whose name the new residence was called by; where a great city was in after days erected. The time was busily and advantageously employ'd for some few years.

The tongues of Angels laud the works of men—

If virtue's study'd—e'en but *now* and *then*.

END OF THE SECOND BOOK.

BOOK III.

AS the willow-tree adjacent to the river, doth daily receive it's nutritious juices from earth and water, so as to rise into health and vigour, flourishing by the united aid of both, so did Cain and Mahala thrive and prosper in the land of Nod. They daily labour'd; God gave the increase. They daily sought the Lord; they were heard and were favour'd by their Maker. Him who holds the whole creation in his grasp, made himself known in kindness. He saw the regenerate with delight; and shew'd favour to his repentant children. Mercy and compassion are his: judg-

ment is his strangest work. Sinners who forsake the ways of sensuality and profaneness, and worship him with spotless purity in spirit, shall be accepted, and in nowise cast out.

The Eternal, over-rules, directs, and guides, as to his good pleasure seems meet. Events that appear to short-sighted men as strange and wonderful, are the result of his wisdom. His plans are all digested, and blind chance, the epithet of wicked mortals, has nothing to do with the designs of Heaven. The mysteries of godliness are many ; they are the treasures of the wise : to those is the Deity reveal'd.

As the hart is refresh'd by the waters which present a pond to cool her, when pursued by the relentless hunter's eager chace, so were the joys of Cain and his spouse, when a female was added to their family: "Now," says he, "I know that

the Lord has heard my prayer, and will perpetuate my lineage. My name shall live, tho' its sound be odious. I shall be a nation 'till the world is new modell'd, and God sees what are the ways of men."

Mahala devoutly thank'd the Lord for his mercies, in giving children in the room of those she had lost within the wood. In weakness she sunk, and was without signs of life when Cain re-enter'd the hut.

This unexpected sight allay'd the exulting joy of Cain, and sunk him into sadness. "Alas!" cry'd he, "I am now as heretofore, a mourner and a man of sorrows. In vain I seek repose, for sin and death are always at my door. Perhaps she's dead, and left me miserable and alone! Can I succour helpless infants? Can I give attention to their hourly wants, and neglect the toils of the barren fields? O Heavens! why do I re-

pine? I can't help being frail: I'm angry, and I know not why!"

So saying, he rais'd up Mahala's head with gentleness, and applying an aromatic plant to her nostrils, she quickly reviv'd. He embrac'd her with joy.

The faithful wife of Cain had heard his soliloquy whilst she lay without motion; her intellects and sense of hearing not being in the paroxism the least impair'd. "But soft," says she, "Why so untimely vent thy impatience, when thou knew'st not what a moment might bring forth?" His features were distorted; he was distress'd with imaginary horrors. Mahala then recalling her words, in soothing accents observed: "Pray, my dear Cain, enjoy tranquillity; take possession of it: think of the sweet occupations of domestic life; the tender delights of a father; a husband and a friend to these thy children and to me! May every pleasing hope

combine to make thee happy, and expand thy countenance. May thy heart be delighted to utter gratitude to the Divine Being, who giveth all good gifts !”

Cain heard with remorse and shame the tender chiding of his belov'd wife ; he acknowledg'd his error ; and as the calls of his employment in the field requir'd him to attend, he withdrew, glad to have an opportunity to absent himself, lest further observations should be made.

No sooner was Cain got into his field, which lay on the borders of the forest, than he was agitated by a rustling of the bay trees, which covered a large plot ; his curiosity led him to draw near, when he beheld with terror, a terrible combat between two dreadful beasts of prey. A tigress robb'd of her young by the lion's voracious appetite, had in the fact caught the potent chief regaling on the last limb ; she in furious rage assailed the murderer

of her whelps. The fierce lion was couching on the spot he had done the deed, when thus attack'd, and for a moment prepar'd not for defence, not being accustom'd to the assault of any animal that ranges in the desert. Whilst the wild rage of the tigress was thus exercis'd in tearing the lion's ear, her mate, the tiger, approach'd the parties, and without enquiry, in consort with his female, join'd the fight!

The royal brute was rous'd to a full exertion of his mighty strength to be a match for his assailants.

Cain saw his danger, and fled aside to avoid the fierce combatants, whose roarings made the woods and vallies ring. The fight was desperate, and long was doubtful; the lion at length prevail'd, and the victor stood to see those beasts expire beneath his paw, who had lost their lives in defending their lawful right! "Is

this justice," says Cain? "If it is, what constitutes right? What are wrongs? Alas! I know not," continued he. Scarcely had he ended these words, when the lion, thro' loss of blood, fell down lifeless on the spot where he had won the battle.

"Ah!" says Cain, "I see my error; I draw conclusions precipitately; my temper is hasty; I must curb it: it has oft times kindled my soul into a flame. This should be a lesson to me; I may learn from it:—This brute who was the conqueror was the aggressor; he slew the innocent, who were engaged in a just cause against him: but mark the sequel; he did not long triumph, for justice pursu'd him, and he died in his guilt, and met with the reward of his perfidy.

"My parents were kind and tender to me when I robb'd them of a goodly son: yet I felt no inclination to confess my guilt, otherwise than a declaration of my having

slain my brother, when I knew not what I either said or did. No, I did not lessen the horror of the deed, by applying balsam to the wound I gave their hearts; but wildly emigrated from the plains of Salem, to avoid God's presence and their rebuke! Alas! how vain were my attempts; for as the lion, by superior strength, overcame the injur'd tiger and tigress, and afterwards fell a victim to his appetite, in destroying their young; which they in vindication, drew his blood so copiously, that he fell with them: thus shall my guilt be pursu'd by punishment, unless I am well prepar'd to meet my God at any hour he shall please to call, and studiously avoid the vindictive crime of murmuring at his wise dispensations."

Life, in the highest arch-angel, and the lowest reptile, are the same; God is the fountain from which both flow. The subject or recipient only that varies the form. In man there are three powers;

namely, the immortal, the mortal, and the mental. The root of nature, by man's fall, is evil. The spiritual essence is in the eternal world since its creation. The mind is an influx from both. Therefore the mind of man is seldom engaged but in iniquitous pursuits. His imaginations are continually evil.

Rational acquisitions will enable men to attain to great esteem as scholars, speculators, politicians, and philosophers, but are frequently of no use in the grand purpose for which human beings are sent into the world; namely, to know God; and knowing Him, they soon know all things.

In the spiritual world no new principle remains to be opened to the soul; for if he neglects to be acquainted with the Deity in this life, agreeably to the word of truth, as he departs from time, he shall remain in the same state during eternity! Here only is the great work to be perform'd, for ac-

according to our merits shall we be rewarded; and, fearful to reflect, every one living, individually, is a candidate for Heaven or Hell!

We should not, like men in a state of insanity or intoxication, go forth to the borders of a gulph, which if we exceed certain limits, will hurl us headlong into irrecoverable ruin and destruction. Every one should enquire of his own soul what path he has taken, and whither he is travelling. There are only two states hereafter, and those that are inhabitants are either friends or enemies of God, who we are certain is no respecter of persons. Pomp, title, and worldly grandeur, are vain things in the sight of the pure and exalted Majesty of Heaven.

Cain was sorrowful 'pon reflecting on himself; his eyes were red with weeping; grief sat on his pallid cheek; and slowly he returned to his dwelling. On

his arrival, he found Mahala in a fever; her cheeks were rosy, her eyes swell'd, her sight dim, quick pulsation, and a difficulty in respiring, were prognostics he could not easily overlook.

The husband of Mahala with great affection waited on his wife, and administer'd both refreshing and cooling draughts, which had the desir'd effect; she recovered most surprisingly: a day or two restor'd her to health and spirits.

In days and weeks of care, and months and years of trouble, Cain and Mahala saw their progeny in Nod increase to one son and seven daughters; for from this latter time she bore twins at each birth. Enoch remain'd the only male offspring, and from him was a great nation to spring, which would, as the angel inform'd Cain, be a multitude, even as the sands on the sea shore, not to be counted for number!

From this genealogy sprang Irad, Mehujael, and Methusael, who begat Lamech, whose wives were Adah and Zillah. By the former was born *Jabal*, the father of shepherds, and of pastoral life. By the same was born *Jubal*, the father of music and musicians; who first invented the lyre, and the pipe, and melody of song; and set laws to poesy.

By the latter was born *Tubal-Cain*, the father of artificers in brass and iron work; whose knowledge of the earth first induced him to dig for ores, and search for mines. And by the same was born a female, named *Namah*, famous for divination, and familiar spirits; the original witch, and mother of witches and witchcraft, which she practised more than five hundred years!

In the days of her grandson, Lamech, the sorcerer, was the deluge, commonly call'd Noah's flood, which was sent to destroy the whole race of Adam, except

Noah and his family. His lineage was by Seth, the third son of Adam, whose history in a subsequent part of this work I shall mention. It was design'd by the Almighty that Cain's offspring should be cut off entirely; and none of Adam's race preserv'd except eight souls! The genealogy of Noah ran thus: from Adam was Seth; next Enos, whose piety was conspicuous; and him it was that instituted a church, or patriarchal worship, in his family; next proceeded Cainan; Mahaleel; Jared; and then righteous Enoch, who liv'd three hundred and sixty-five lunar years, of three hundred and fifty-four days each, and was at that period translated, that he should not see death. So great was he a favorite of the Lord's, that the Holy Scriptures assert he walk'd with God!

His son Mathuselah lived nine hundred and sixty-nine years, being the oldest man, and died at the greatest age of any

one on record since the creation of the world. Next proceeded Lamech, the father of Noah; this Lamech was a contemporary with Lamech the wizard, the offspring of Cain. In this era was the world destroy'd for the crying sins of men, which tainted the whole human race; and none was found faithful but Noah; and thro' his righteousness was his family sav'd to perpetuate posterity.

In the day which Noah enter'd the ark, a hollow murmur was heard from the internal earth, who op'd her bowels and cavernous chinks. This sound progressively increas'd, dolorous as the voice of black despair!

Horrid were the cries of animal nature, who with one accord sent forth their common cry to Heaven!

Men, encompass'd by the day of wrath, stand aghast, seeing death inevitable in

the impending clouds, the quaking earth, and raging sea ! Death and carnage stalk around !

In silence all the children of men look up to heaven ; but anon this silence is broke by dismal outcries and despairing supplications ! Death and carnage are in view !

In the cities, crouds pressing on crouds run from street to street, hunted by wild dismay, agony, and sorrow, and pressing thro' the gates, seek safety on the rocks and mountains ! Death and carnage smile horribly aghast !

The earth now tumbles as in agony of travail ; and the hills rock as a cradle from side to side ! A dreadful shock is felt from the deepest foundation of every edifice ; whether temple, tower, or palace !

Another rumble—another shock suc-

ceeds—when temples, palaces, towers, and every building of renown or note, sink into ruins! None remain! All irretrievably lost!

View the frightful devastation! Thousands, and tens of thousands, are hurried headlong into the opening earth, and alive go down into the pit!

Suddenly a flash—broad—vivid—or forking, darts thro' the dreadful gloom, follow'd by the rolling thunder, with repercussive roar!

This dreadful crash strikes astonish'd man with sepulchral silence!

The reservoirs of Heaven now burst their sides, and cause rain to fall in torrents; gallons in each drop!!!

The people whom the tumbling earth

had yet spar'd, are now carry'd away by the current !

Some strive to swim, and some are cast on shore, and ascend the tops of new form'd hills and little islands ; all trembling and pale, as if rising from the dead !

Others devoted to the same doom, to gain a fresh respite from death, and to protract for a few moments a life encompass'd with horrors, cling to the rafts of floating trees, or climb those that are yet standing, tho' the waters undermine their roots !

Now with gigantic pace the flood o'ertakes them ; nor ceases, till as a garment, it covers the surface of the highest mountains from pole to pole !

What horror must invade the guilty mind at this awful day, when Noah enter'd into the ark, that was an hundred

years in preparation ! Yet none believ'd the words of Noah ; but laugh'd to scorn his novel information ; looking on him as the busy propagator of an idle tale !

Just God ! what power will dare contend with thy imperial arm ? Is not the Heaven thy throne, and is not the earth thy footstool ?

The grand deceiver sees—believes—trembles—at thy execution of judgment ! Yet the malicious enemy hath not means left him to repent. His time is past ; his day is over ; his implacable mind is fix'd ; and that he shou'd oppose thy great designs, exhibits the foil to the lustre of thy glorious deeds ; and who always hath, and always shall, conquer all thy foes !

But to return from digression :—

Cain, with daily expiation for his sins, offer'd with a contrite heart a continual

prayer. At length encourag'd by Mahala, who had seen Michael, the denouncer of God's wrath on Cain, when he had slain righteous Abel ; Cain prepar'd a sin offering, and with a heart meek and lowly, in fear and trembling, waited the event.

The altar shone with brightness, and his offering was consum'd, under a pillar of tow'ring smoke, emblematical of being accepted by the Lord.

This gave Cain new life ; and by the concurrence of his wife, in eight days more, offer'd on the same altar, a peace-offering. The sacrifice being prepar'd, Cain, Mahala, and all their household, attended to see their acceptance.

For each person of his family Cain offer'd a turtle-dove ; but for Mahala and himself he slew for each a young lamb. All these oblations being laid on the altar at the hour of midnight, when sable

darkness reign'd o'er the face of nature ;
and scattering on them odoriferous flowers,
and choicest herbs of virtue, he put fire to
it ; being warm'd with fervent piety, prostrated himself and all his family before the altar ; and with humility of heart called on the name of the Lord, to have mercy and compassion on him and his household. The flames from his offering arose on high thro' the solemn gloom of night, and enlighten'd all the fields, pastures, groves, and plains, for miles around. Nor was there a breath of air permitted to rush in haste near the altar. The winds lay hush'd ; which indicated God's perfect reconciliation to both Cain, and those that were his.

Cain arose, and said, " O Lord God, who seeth the thoughts of men, and discovereth the inmost recesses of our souls, have mercy on a sinful man ; and save those which by thy grace are mine. I

thank thee, O most powerful God, for manifesting thy pardon of my sins. O continue thy grace, Lord; and let thy servant depart in peace, for my eyes have seen thy salvation!"

Mahala rejoic'd with Cain, and gave thanks to the Most High; and to Enoch, her son, enjoined the fear of God, and the signs of his acceptance. Then turning to Cain, she resum'd her converse:—

"In sorrow," says she, "let the perpetrators of malediction mourn the foulness of their crimes; for from a compunction of heart is the penitent known.

"Let the secure take heed, lest he fall. Worldly grandeur and the pride of life, are ostentatious pomps and vanities, that I trust shall have no encouragement under our roof.

“ To various trials from our birth assign’d,
The lot dispens’d to suff’ring human kind
With diff’rent int’rests, in our breasts at strife,
The brutal nature—with the heavenly life:—
Prest by temptation, prone to sensual ill,
Our reason ductile, to our sordid will!
What powerful aids has pitying Heav’n prepar’d?
What clue to lead us, and what arms to guard?—
These be thy task, O my partner! to show,—
God’s fav’rite elect—e’en whilst thou’rt below!
To the sweet labour all thy strength apply,
Truth’s wide-spread chart holds obvious to the eye,
Those parts that set our erring footsteps right,
Be cautious to please God—both day and night.
Point then what paths direct—what pits betray,
And as a skilful pilot—lead the way.—
Example more than precept’s force prevails,—
This wins the wand’rer where cold precept fails.
O, happy they! who faithful to their God,
Conduct the pilgrims thro’ the treach’rous road.
Who, watchful, mod’rate, humble,—good to all,
Feel their hearts echo to the sacred call!
Live but themselves, and others more to bless—
First in the practice of those truths they press.—
These shall in heav’n, the seat of fair renown,
An ampler palm receive, a nobler crown:
With endless, as superior, lustre rise—
Bright as a sun—in more refulgent skies!”

Mahala ended her effusion, and Cain, in calmness and content not known before, walk'd with her across the lawn. His lively joy was visible in his eyes. He saw, as well as Mahala, the approach of their guardian angel. The heavenly messenger, Uriel, approach'd slowly; a distant sound of soft music was heard; sweet odours were wafted around; and at each step the roses sprang spontaneously; every object appear'd with new beauty and improv'd components.

“Hail blessed pair!” says the angel; “I am sent to speak peace and gladness; the Most High is well pleas'd with you both. I bring tidings of those children left in the wood, in your first night's march from Salem.” Uriel walk'd with Cain and Mahala to their dwelling, where being seated, he gave the following relation:—

“ No sooner had your parents been convinc’d of your departure, than they sought around the circumjacent country for their children and grand-children, fearful the evil spirit had introduced the horrid exercise of suicide as well as homicide ; but returning weary, sat down and wept.

“ Disconsolate Thirza was more wretched than before, lamenting doubly the loss of husband, sister, and other relatives. This mourning widow saw the route, and heard you as you departed ; but was afraid to utter a sentence. She suggested her opinion of what course you steer’d.

“ Eve, with uplifted hands and streaming eyes, pray’d to the Almighty to pardon and regenerate Cain, and preserve and bless Mahala and her children.

“ Adam, Eve, and Thirza, having concluded what steps to take, relative to you, as fugitives, it was resolv’d that your father

should pursue you, and if he o'ertook his children, to bring them back.

“ Early, with hasty steps, Adam forsook the plain, and eastward bent his way, and travell'd many miles before the sun had shewn his glorious face.

“ About noon he arriv'd at the spot whereon thou didst leave, gentle Mahala, thy two female infants: near to them, on the flow'ry bank, sat Eliel and Josiah. The grandsire, o'erjoy'd to find part of those he sought, eagerly enquir'd where their parents, *you*, were at that hour? But ere the children could report what little they knew, Raphael appear'd, and suppress'd further enquiry; enjoining him to convey his four grand-children back to Salem: the Most High would direct Cain and Mahala to a land design'd for them and their posterity.” So saying, he disappear'd.

END OF THE THIRD BOOK.

BOOK IV.

“**N**O sooner had Adam receiv'd Raphael's mandate,” continued the angel, “than he left the lonely wood, with an infant on either arm, and one ran on the right, and another on the left, and soon regain'd the charming plains of Salem. He was receiv'd by Eve and Thirza, (with his charge,) with joy and thanksgiving to the Great Supreme.

“Gentle Thirza claim'd the four children, and took them to her bower by consent of Adam and Eve.

“ Soon after this, a son was born to Adam, and by him called Seth, a renewal, instead of Abel. This child of promise,” says the angel, “ will in his seed give a Shiloh, or Messiah, to a degenerate world, and redeem the lost state of paradise to man. In the first Adam all have transgress’d ; in the second Adam, the Emanuel, or Messiah, all shall be redeem’d, justified, and made perfect, under an easy yoke, and a light burden.

“ In Abel was the blessing ; in thee, O Cain ! was the curse. Yet unto Abel was death first introduc’d, and he suffer’d as the sacrifice of sin ; but his spirit was soon remov’d to endless felicity. Afterwards the God of Nature revok’d thy sentence, and remov’d thy curse, O man ! By grace the Lord hath given thee a day of repentance, and an hour of acceptance. Thy perseverance will ultimately entitle thee, and thy excellent wife, to inherit

the promises. Peace be unto you both. Adieu !”

So saying, he extended his azure wings, and disappear'd in a refulgent cloud.

After various deductions, it was resolv'd by Cain and Mahala, at a future day to visit the land of their nativity, and exchange forgiveness with their parents and sister; and see their offspring, who now were grown up, and at years of maturity.

Having conclusively determined, with God's permission, to perform this act, they knelt down to praise the Lord for his mercies and loving kindness.

Cain was seriously dispos'd to serve the Lord; nor could any transitory enjoyment estrange him from his purpose. Nor were prophetic visions withheld from him. He

was established in truth and sincerity; and the Lord receiv'd him under his protection, as a prodigal son return'd from riot and iniquity.

Now it was about the time that Cain resolv'd to enlarge his borders, and build a city; or at least parcel out where the buildings should be erected. Near his dwelling were six rising moats, or gently swelling hills, beside the spot whereon he resided, which made the seventh, and the highest of all. Here seven hills and a spacious plain, gave room in plenty for habitations as extensive as Nineveh or Babylon.

Enoch was grown up to man's estate; his father had given him three wiyes, and by these he had raised a name unto Cain. His eldest son Irad was also grown up. This male was born of Camelah, the eldest daughter of Cain, that was born in

Nod. Irad signifies first fruits, which was the name given him by his mother.

The foundations of numerous buildings were mark'd out by Cain, and his son Enoch, and an injunction given that the city should be built according to that plan as the inhabitants should increase. This city was known afterwards by the name of Enoch, or Chanoch, until the time of the deluge, by which the old world was drown'd.

To regulate the customs of this city, the founder ordain'd such laws and statutes, as he conceiv'd, would be most salutary for the internal safety, and good government of its inhabitants.

But what avails statutes and compulsory laws, the ingenuity of man; when the Divine Being has not vouchsaf'd to give precepts? Like to the inexperienced seaman, who rests himself on th' shore, within the track of a spring tide; he falls asleep,

and with pleasing dreams imagines all secure ; just then the flowing tide surrounds him—he awakes ; in vain exerts his skill to swim ; having forgot his skiff, the wave covers him, and he's seen no more ! Thus were Cain's edicts in substance. In the childhood of Enoch he fondly fancy'd his progeny would be obedient children, and regard his will.

Cain and Mahala were indefatigable to instil knowledge of the Most High within the growing faculties of his son Enoch, and his daughters ; also in their offspring ; but in this arduous task they fail'd : they who sprang from Irad became a headstrong race ; regardless of parents, and every tie of seniority and parental care from Cain.

Now the fratricide was well convinc'd that the new settlement allotted to his offspring would in time become a land of idolatry ; and the city of Enoch, a sink of

iniquity. Already had some of his progeny imbib'd notions that the host of Heaven were worthy of their notice, and rais'd altars to the sun, moon, and stars; so early was idolatry promulgated !

Mythology sprang from this generation, and continued under several modifications 'till the days of Lamech ; when the whole world was purg'd from crimes not since heard of by its inhabitants. Bad as the new world is, the old was worse !

From this early dawn of falling off, both Cain and his devout wife were assur'd, that the curse and wrath of God was transplanted to a visitation of the sins of the father upon the children. To verify the truth, as they daily increas'd in strength, and occasionally added to their number, these disobedient children invented various schemes to magnify their wicked and corrupt intentions.

Mahala call'd on her daughters, and in the most forcible language intreated of them to fear, adore, and praise the Lord of Heaven and Earth, who made all things. She inform'd them, that as soon as her household was set in order, she should, in company with Cain their father, pay a visit to her parents, sister, children, and her native land.

Enoch was a great favorite with his father, but a man prone to many evils ; an instituter of various vices ; which griev'd Cain exceedingly. To accellerate his designs of visiting Salem, and resigning the government of the city to his son, he invited him to a conference on those subjects ; and to commune at a season when the busy people were lock'd within the arms of sleep. Cain in flowing periods spoke thus :—

“ The midnight moon serenely smiles,
O'er nature's soft repose ;—
No lowering cloud obscures the sky,
Nor ruffling tempest blows.
Now every passion sinks to rest,
The throbbing heart lies still ;
And various schemes of life no more
Distract the laboring will.
In silence hush'd, to Reason's voice,
Attends each mental power ;
Come my son Enoch, and enjoy,
Reflection's favorite hour.—
Come—while this peaceful scene invites,
Let's search this ample round ;—
Where shall the lovely fleeting form
Of Happiness be found ?—
It don't amid the frolic chiefs
Of gay assemblies dwell ;—
Nor hide beneath the solemn gloom,
That shades the lonely cell.—
How oft the laughing brow of joy
A sick'ning heart conceals,
And thro' the covert's deep recess,—
Invading sorrow steals.
In vain thro' beauty—mirth or wit
The fugitive we trace ;—
It dwells not in the faithless smile,
That brightens Irad's face !—
However our varying notions rove,
All yet agree in one,

To place its being in some place,
At distance from *our Own*!—
O blind to each indulgent gift
Of Power, supremely wise,
Who fancy Happiness in aught
That Providence denies.—
Vain is alike the joy we seek,
And vain that we possess,—
Unless harmonious wisdom tunes
The passions into peace.—
To temperate bounds, to few desires,
Is Happiness confin'd,—
And deaf to folly's noise attends,—
The music of the mind.”

Cain having ended his poetic strain,
further spoke to his son as follows :—

“ My son, I wish you to convene a meeting of all my offspring, that I may speak in their ears words of advice ; a lesson of instruction ; and give them a succinct history of my life.”

Enoch heard and obey'd his father, and next day the children of Cain appear'd before him.

Cain thus spoke :—

“ O my tender offspring, I have already inform'd you in what manner the Lord God made the visible creation ; and how my parents were formed by the Most High from the dust of the earth ; which brief account seem'd to please you all. Now it only remains to give you historical sketches of myself, and draw the moral or application for your instruction.

“ Hear attentively, ye sons of Cain, that disobedience, and want of attention to my parents' commands, were the inlets to those vices which have occasion'd all my troubles, and drove me from the presence of the Lord in Salem, or Happy Land, to dwell here in Nod, or Fugitive Land.

“ My parents were equally attach'd to every child they had, which then were only four. Yet I, with eyes of jealousy, a mind of discontent and envy, suppos'd

my only brother was more favor'd than myself. This vile suspicion brought forth the fatal effects of one of the most violent impulses that can destroy the relations of social life, and deaden every tender and noble feeling. I was but too sensible of the superiority of my brother in the accomplishments of mind and body ; which made me entertain, without any other cause, a mark'd detestation of him, even from an early age. From these notions, horrid perfidy wrought on me so far, and subsequent circumstances wound me up so high, as to induce me to resolve, when opportunity serv'd, to assassinate the man I so mortally hated !

“ You, my children, who have not been accustom'd to investigate the causes of human actions, and who are unable to analyze the grand motives I had in view, which a foul fiend, the minion of Hell, illustrated by a curs'd example, painted as tho' 'twas real ; you will therefore be

inclined to think I had not sufficient cause for this hatred. But it must not be forgotten, that my father's health was restor'd thro' his prayer; an angel being sent by the Most High to reveal what herbs and plants would remove the malady: this was another great incentive to increase my hatred: I found my rancour in a state of ebullition when I conceived Abel to be the favorite of God, of Angels, and of Adam!

“This new spring created a new subject to rouse my irritation; my mind was haughty, overbearing and relentless: I was impatient of restraint; nor could I brook the notion of an equal: nay, I could not stoop to my father, tho' duty and commandment, as my superior, requir'd it! Thus, from concurring circumstances of this nature, arose that fix'd loathing, which neither reason could avert, time alleviate, nor supplication diminish!

“ Now mark the sequel, O my children !
The catastrophe of the first tragedy was on
this wise : I was the only actor : there
were but an agent, and a patient. These
characters are obvious.

“ On Adam’s recovery, my brother pro-
pos’d we should appear before the Lord,
and each offer a burnt-offering or sacrifice,
as memorials of thanks from him and
me, for the restoration of our father’s
health. To this proposal I agreed : Abel’s
offering was accepted, and mine was re-
jected ! This last motive of dislike to
my brother, was, beyond all the rest, un-
conquerable !

“ Next day, ere the glorious orb of light
darted his rays on earth, I sprang from my
restless bed, and in a mood of despair,
wander’d from my home ; at length fa-
tigated, nature being weary and exhausted
for lack of food and rest, I laid me down
in a lonely thicket, where sleep o’ertook
me, and the rebel of Heaven, Aname-

lech, beguil'd me with horrid visions in my sleep, in the similitude of a dream. I saw Abel's progeny, recline in ease, and fare sumptuously ; whilst my offspring were their slaves, and with scantiness on coarse provisions were fed. I awoke ; and in this dreadful plight of temper, saw my dearest brother advancing towards me. The new-born zephyrs wafted on their tender ambrosial wings the aromatic perfumes of the hills, the dales, the groves, and the gardens, as if commanded by each class and order of the flowers to exhale their sweets to him. Nor were the songsters of the woods and groves less attentive, the feather'd inhabitants saluted him with plaintive notes and softest thrills, as if actuated to mourn his absence, yet with joy embrac'd the opportunity to amuse their favorite.

“ O dire to relate ! I return'd his kind salute of brotherly affection and love, with a furious look ; and with a fallen counte-

nance I menac'd destruction. The storm of wrath was gather'd: in a voice of thunder I curs'd my brother! The meek and lowly saint gently expostulated with me.—“I have not, to my knowledge,” says he, “my dearest brother, given thee the least offence; I hither came to invite thee to my bower; to-day is my birthday: pray favour me, my brother, thou senior over me, to accompany me to my home; it is meet I have thy command to conduct the festival.”—“Oh!” answer'd I, “is this mockery to be borne? Dost thou know,” said I, “soft minion, that Hell is in my heart?” He repli'd—“O my brother! God forbid! Thou who art the first-born of mankind, surely are made to serve thy maker, and not be a servant to the deceiver of our parents.

“O God! I shudder at the thought! tho' past, it's fresh as morning dew, upon the tablet of my memory. I stopt the angelic man, and exultingly said, “Fa-

vorite of Heaven and Earth, I'll not hear thy insinuating voice further: I'm ripe for thy destruction!" So saying, in one blow, with a curs'd club, I slew Abel!

"For this cause I hither fled, childless; as my four children then born, are now in Salem. You were all born to me since I committed the horrid deed, and foul crime, of fratricide."

Here the whole assembly were mov'd with indignation, and despis'd their parent; and aloud answer'd him—"You're now accurs'd of God and man!" Enoch subduing their tempers, Cain further proceeded; tho' not without apparent apprehensions for his personal safety.

"To you, my children," says Cain, "I frankly own all my faults and failings, merely that my history shall act as a chapter of caution to each of you, to obey your parents, love your brethren, and honour

your superiors, who may be set in authority to exercise dominion over you; but above all to consider that the chief privileges in the sight of the Almighty, are to repent of evil, and do good: forget not to remove every cause of discontent, that accruing and consequent evil may cease.

“It has pleas’d the Almighty to grant me a day of repentance; an hour of forgiveness; and a confirmation of his acceptance. You all saw my sacrifice, and that the Lord had respect to it.

“I pray you, my children, restrain an indulgence of loose appetites. Curb your passions, and keep them under subjection. Had I been circumspect, I shou’d not now be an outcast from my native land.

“I intreat you all to avoid carnal desires, that you may not lose your liberty. Be coupled with fear. When join’d together, let none be unfaithful, nor no one

separate you. As soon as your seed are multiply'd, let no near kindred be seen under the mystic union of husband and wife. On the contrary, chuse those that are farthest remov'd in blood. Yet remember always that you are all brethren."

END OF THE FOURTH BOOK.

BOOK V.

UPON the conclusion of Cain's narrative, he found his information rather displeas'd than gratify'd his refractory children. His real sorrow can be easier conceiv'd than describ'd.

But why must those be thought to 'scape who feel,
Those rods of scorpions, and those whips of steel,
Which conscience shakes, when she with rage
 controuls,
And spreads amazing terrors thro' their souls?
Not sharp revenge, nor Hell itself can find,
A fiercer torment than a guilty Mind;—
Which night and day, most dreadfully accuse,—
Condemns the wretch—and still the Charge re-
 news!—

To set bounds to the unsettled situation of roaring billows, might with equal success be attempted, as to guard against the excesses of Enoch's children. Their common father, Cain, was now less regarded than before: some of them did not hesitate to say, "Shall we be govern'd or receive the maxims of a man who confesses himself to be a miscreant, a villain, a murderer!"—Thus the sons of Enoch branded Cain with odium and foul epithets. Belial had poison'd their minds against every thing that savor'd of meek and lowly thoughts of themselves.

Ambition, pride, and emulation, were already sown. Strife, envy, and hatred, were the fruits which Cain could not but visibly perceive were ripening fast.

The fond regard of Cain for their welfare, was despis'd; and all he so laboriously aim'd at to render them service, was spurn'd at. These seeds of the fratricide

grew up as lions of the forest, to destroy the peace and happiness of those who would obey the Lord, and encourage every species of vice and licentiousness.

Murmurings and discord ensued on hearing of Mahala's design to bring her children from Salem, to the city of Enoch; for no root of brotherly love grew up with this generation. In fine, Cain and Mahala were reduc'd to straits ere they could, with any decorum, appease the tumult of their offspring, or gain permission to visit the land of their nativity.

However, on solemn assurance, under heavy penalties, that they, Cain and Mahala, should go and return, if God permitted health and life, without enticing their children in Salem to accompany them, the rebellious children in Nod gave consent.

All matters being adjusted, early on the

first day of the week, Cain and Mahala began their journey. Some few, with Enoch, escorting them to the confines of the black and dismal forest. Having commended themselves to the care of Him, who sees, hears, saves, and protects, all his creatures, they chearfully travell'd onward, under God's providence, and continued their journey thro' the trackless deserts, guided by the occidental star, which at this season was the evening planet: another bright celestial in the same part of the heavens took the direction of the morning. These have, since the days of science, been called Venus and Jupiter. The travellers, in many days, without any material adventure, arriv'd safe at an early hour in the morning on the confines of the delightful plains of Salem.

Cain saw at a distance the citron-grove, that divine Abel had planted a short time before his untimely death, which drew fresh remembrances on him; and

sighing, said—"O dear Mahala! On this spot was a day's conference with the dear departed saint, who planted yonder grove. Dear, dear departed Abel! Let's approach it: I long to tread the ground where my excellent brother hath walk'd on. Methinks I shall see the mark of his footsteps! Ah! fatal day, I lost thee, my brother!—Cain wept."

Mahala did not endeavour to restrain her husband's sorrow; but join'd in sacred remembrance of Abel.

Their hearts were full; variety of reflections were nigh.—Adam, Eve, Thirza, their new brother, Seth; their children and nearer offspring in Salem, were all in review before their mental powers. Nor were their disobedient progeny in Nod unthought of: in grief they recollected these children; the votaries of dissipation, error, and folly.

When they had sufficiently given vent to their sorrows, Cain, clearing up his countenance, said to Mahala, "Let's advance further, methinks I see improvements, towards the sweet shady retreat of dear Abel."

Onward they went, and soon discover'd, contiguous to the citron-grove, several meandering brooks, on the banks of which were planted cedars, pines, sycamores, and lime trees, that stood lofty and nobly towering; the limpid streams reflecting the vivid hues of their several fruits and flowers; which form'd a landscape in the limpid liquid, that sluggishly stole along the scarcely inclin'd plane. At length the roving streamlets met, and render'd up their stores in an ample artificial sheet, that form'd a lake of half a furlong square. The glassy surface was smooth and unruffled. The wanton zephyrs fanning the ambrosial sweets around with attentive care, lest nature should be disturb'd. This

delightful prospect terminated with a range of fig-trees, majestically o'ertopping here and there a tuft of fragrant flowers, and other aromatics, that scented the air with perfumes far beyond the produce of the new peopled world in the Asiatic luxury of the East. Imagination can scarcely paint the beauties of the scene!—Except lovely innocence, nothing else need be regretted, of Eden's spontaneous produce.

The children of Salem and their great ancestors were now risen. The grey-ey'd morning became russet; and Aurora with Pithonus were rob'd in purple, ushering in the day.

The sun had now gilt the spires of conic rocks and pyramidal mounts, with the lofty tops of the tall inhabitants of the forest.

This was Adam's annual commemoration of his covenant with the Great Supreme.

At this early hour, the father of men came forth from his cottage to the citron-grove, where his altar was erected to offer sacrifice before the Lord. Each male follow'd, and brought suitable offerings according to the number of his family.

Cain and Mahala hid themselves in the covert of sweet roses, and saw the procession move along.—Venerable Adam first; next Seth; and after him ten other sons in seniority: then came Eliel and Josiah; after them their sons.

The pair secreted, Cain and Mahala, bless'd their sire, their brethren, and offspring; and with swimming eyes gave glory to the Lord for this favor of being so near so great a solemnity.

The ceremonial of the rights divine being finish'd, Cain and Mahala came forth from their retreat: when Adam perceiv'd them, he exclaim'd, "My chil-

dren!" and ran, and fell on the neck of Cain!—"O my son! my son! Those that wer't lost are found! O Cain! Cain! my son!" Adam, as well as Cain, was reliev'd by a torrent of tears. The latter, in a dutiful and penitent tone, reply'd, "O my father! Here am I; found of God; restor'd to thee!" Mahala reliev'd both, by presenting herself to Adam, who embrac'd, with tears, his first-born daughter.

The sons of Cain, Eliel and Josiah, next receiv'd the paternal and maternal embrace. The whole company mov'd slowly to Adam's villa, where they were met by Eve and Thirza, with Jemima and Halilah, Cain's daughters; together with many other females, the offspring of Adam, Cain, Seth, and other branches from the stem of the Son of God. In tears of affection, love, joy, and congratulations, they exchang'd embraces. Adam and Eve, praying the eternal to pour

down blessings on his fugitive children, first; and next, all his children, both present and in Nod.

As soon as they were refresh'd, Cain and Mahala gave a minute detail of every occurrence of their lives, since their departure from, and their return to, Salem. Not concealing the vicissitudes in Nod; nor the heart-breaking account of their disobedient children at the city of Enoch.

Now Cain felt himself much spent with fatigue, and was not without assistance lain in bed. The night pass'd without any dangerous symptom. Yet diagnostics gave notice of inward decay. His fever was abated; jaundice appear'd, and visibly increas'd. However, no alarming prognostics took place.

Cain arose, but was oblig'd again to be help'd to his bed. At night his respiration was difficult; his pulse scatter'd, and

fever was strong. In this state Cain continued for some days: but at length grew apparently better. Yet his debility became more and more every day.

Faithful Mahala, his loving wife, both day and night attended on him; pray'd for him; as did all his father's house. Seth, who was acquainted with botanical simples, rang'd the fields, and cull'd various herbs and flowers, from which he drew their virtues by infusion and distillation. Tho' none serv'd as a restorative, yet the sick found great relief from the medicines prepar'd by Seth. Eve, Thirza, and all the children of Adam, lamented the sudden illness of Cain, and with sighs and tears implor'd the Almighty to restore him to health.

Cain's body in a few weeks was so emaciated, and the decays of nature were so visibly gaining ascendancy over every power of the human machine, that not

only the patient, but all his friends, had a clear view of approaching mortality.

Mahala cry'd aloud before the Lord: and prostrating herself, intreated of the Most High to spare him for some time longer, and not cut short the number of his days.

Whilst she was on her knees, Cain became strengthened, and turning himself on his face, he address'd himself thus to the Creator of the World:—

“O merciful Father of souls, I thank thee, that thou hast vouchsafed to grant me a time of humiliation and repentance:—I thank thee for the inestimable boon of restoration to thy fold:—I thank thee for pardon, and forgiveness of my sins.

“O how great is thy mercy, O God, to give me compunction of heart for the deeds done in my days of error. I am

heal'd of my deadly wound occasion'd by sin. I am, by thy grace, cleans'd of every pollution. I am clean by thy goodness, that I may not defile thy holy sanctuary, whither I am drawing near.

“ O grant me a visible sign in the hour of my dissolution, that my kindred may be convinc'd that I am accepted of Thee, and that my pardon is seal'd. This, O Lord, I beseech thee to grant, if it be thy divine pleasure ; so that I may at my death leave an example to posterity, that notwithstanding the crimson hue of my dreadful crimes, that the mercies of the Lord are over all his works. And that thou, O Lord, art a God of compassion ; and assuredly faithful to forgive, absolve, and relieve, all penitent sinners, in the day of their trial. I submit with humbleness of heart to thy Divine Will. I wait with patience for the hour of my dissolution ; and am perfectly resigned to thy Divine Pleasure.”

Cain then turn'd himself in the bed,
and seem'd quite compos'd. His countenance was cheerful, and serenity sat on his brow. All around him notic'd his heavenly aspect.

The singular alteration in Cain, gave every one hope, excepting Adam and Mahala, that he was getting better.—
With a smile Cain spoke :—

“ So many tender joys and woes,
Have on my quivering soul had power;
Plain life with height'ning passions rose,
The curse or burden of their hour!
Ere long when sov'reign wisdom wills,
My soul an unknown path shall tread,
And strangely leave, who strangely fills,
This frame—and waft me to the dead!
O what is death! 'tis life's last shore,
Where vanity is vain no more;
Where all pursuits their gaol obtain,
And life is all re-touch'd again;—
Where in their bright result shall rise,
Thoughts—virtues—friendships—loves and joys!”

THE

CONCLUSION.

BE propitious, O God of Eternity! unto all those who are fervently engaged in exploring the ways of truth, and seeking for the blessing of a serene conscience:—and may such tread the paths of religious humility, and never vaunt, nor be puffed with the emptiness of vanity, whose swelling words lead to fatal errors.

Be kind, O ye celestial ministers! unto all the children of men; nor suffer any to stray from a pious meditation of the Great Supreme. Let the hours which give recess to bodily labours, be employ'd

in 'vantageous contemplation of the wonderful and stupendous works of creation; and do, O ye blessed spirits! give scope to the imagination, to comprehend the sublime works of the great *Logos*! A name above all names; and a power above all powers!

When in wonder the finite mortals of this world behold the grand illumination of day, and the glorious assemblage of night, which occupy the firmament as their natal locality, let the soul be lifted up, and ejaculatively give glory, thanks, and honour, to Him who lives for ever; and at whose word every thing we view became entity and substantial matter!

Let not your charge be forsaken, O bless'd spirits, when man stumbleth from your direction; be kind and indulgent, nor report aught in passion that may appear in the records of the last day against the pupil, by which his account may ap-

pear unsettled, and the balance not in his favour.

From the wicked no good proceedeth, nor can the bitters send forth sweetness. Shall the raven be held in estimation with the dove? or will the wolf be accepted of as the lamb? surely none of those things can come to pass!—therefore why is the known position of man's knowledge blindly look'd into? for unto men are the treasures of the earth revealed; else, whence the progress of brethren in human knowledge proportion'd in acquisition unto the labour of the student in those arts they would be proficient in? so that unto all are the capacities and means of knowledge given to obtain the precepts of wisdom and the practice of virtue; to shun vice and to abstain from folly; yet the inherent nature of frail man is guided by his appetites, and he is continually a slave to his sins, his errors, and his passions!

As the tree is known by its fruits, whether good or evil, so are the offspring of the good and evil man distinguish'd; for unto the former, the favour shewn unto the parent is not forgotten in the child; but in the latter, the wrath kindled against the father continues to blaze in opposition to the son; for of the father's iniquities which he hath committed, shall the son's visitations be in recompence; so that justice shall be satisfy'd in such generations.

Then it is no matter of surprize to find the evil seed performing evil deeds, for in the days of gross imaginations and a bitterness of heart were the children of Cain begotten, nor did he return with all his heart unto his maker until a later period; hence it may be inferr'd, this generation were inheritors of their father's curse, which to themselves, by evil work, they greatly magnifi'd, and had a manifold increase.

Behold at early dawn, 'ere the grey mantle of the russet morn has been put off, when Aurora and Tithonis are preparing their purple robes and blushing coifs to celebrate the rosy fragrance of the sweet scented breathings of Nature's unexhausted stores, in flow'ry meads and blossoming bowers of variegated hues, what charms these present to view!

What will an evil man profit by such a view? surely nothing. The glorious mechanism has no attraction; his views are in sordid advantages, by what scheme or device he can cheat, wrong, and defraud mankind!

Such as these are inhabitants of a lower world, doom'd from eternity to sink still lower! Nor should an evil man live for miriads of millions of ages, his propensities would be still the same!

The vain cobwebs of science, by way of distinction, point out in the divine scale a number of carnal technicals, such as calling and election, free-will, and predestination, with various other descriptive epithets, foreign to our present purpose, and consequently rejected. But the wise unto salvation are those, and only *those*, who think seriously of their mission in this transitory warfare: those few readily perceive that all the delights (or rather incentives to forgetfulness of life and death,) are evanescent and as shadows; for even in the fruition and most full enjoyment there remains a bitter, and a disgust for the indulgence, which the conscience depicts remorse.

Therefore the heirs of the everlasting kingdom forego the trouble of engaging in a multifarious collection of cares, which ultimately tend to an increase of sorrows!

What avails riches, honour, title, possessions, and vassals, at the hour of dissolution? Alas! nothing.—All is then vanity and vexation of spirit!

The soul disembodied, is attended to its world of continuity, or state from time to eternity, when afterwards there is to be no termination of period to remove it elsewhere.

God is the circle complete, in which a due solution of the sublime postulatam can be given. For what never had a beginning consequently can have no end. In finite man it can by analogy be conceived to be his state, as it is of the angels, that he partakes only of a segment of that circle, which can never have any extension beyond the date of putting off mortality. The span of time is the probationary measure; afterwards, eternity is only as a point in the circle of the Deity! This probation was once as time,

with the angels in Heaven, otherwise there could have been no fall. But since that term was compleated, the angelic hosts, whether above or below the celestial battlements, are permanent in situation, for locality carries the insignia of the state, whether of light or darkness.

Therefore, to consider calmly the state of human nature, and its continual vicissitudes and fluctuations, it behoves us to make good use of the time which an All Merciful God has put into our power to make good use of it, for beyond the grave there is no repentance; the candle of life is out; and materiality of creation is no more!

The choice of the Deity is evident, for God says, "I will have mercy on whom *I will* have mercy; and I will have compassion on whom *I will* have compassion." Hence we find the Deity speaks intelligibly, that unless we deserve his



mercy and compassion, we shall not have it. So that the vague terms of free grace and reprobation are merely the inventions of man in the scholastic casuistry of the old seminaries of theology.

It could be wished that all these definitions of the attributes of the Creator of Man were all done away; then would an union of sentiment take place, and the Lord of Heaven and Earth would be worship'd in spirit and in truth.

The prisoner who is conscious that his crimes deserve punishments the most severe that can be inflicted, and when under the order of execution as a malefactor, endeavours to persuade his conscience to be friends, and to invite those comforts that lie beyond the grave, and are within the receptacles of atonement which must necessarily be sought for on the demise of his body, which is the only bequest that mortal part, or external man can give to

the immortal part, or internal man (the soul), and with resignation awaits the hour appointed to call him to pay the debt of nature with that of his atonement for his guilt, so are the thoughts of all sinners at the hour of dissolution occupied ; for they expected the visitation of justice, and they are certain of their deserts being only to be those where evil is to be requited ; and as they have shortened the days of their righteous friends, they are certain justice will not sleep to let them enjoy a long day, even if their pardons were sealed in the realms above.

To conclude our observations on the fallen state of man, and the mournful tragedy which our first parents saw enacted, we shall give the following description of a sinner who has gained the seal of his pardon from the Almighty, and in his last words to his friends gives a glance at the perishable things of this life ; and we shall suppose in the greatness of his

view of the land of Salem shall thus speak :—

“ Know, therefore, that grief for my decease will be of no service to my clay, but only hurt thy composition, my friend ; and as thy eyes have beheld my salvation thro’ hope, faith, and love, let me be had in remembrance as thy friend gone before thee to the banquet, and rest with content ; and be it thy only care to follow me whither the Lord hath called me ; for thro’ my sins are my days shortened, yet this act of justice of the Lord’s is my eternal gain, and in all sinners’ cases will this maxim of the Most High be always attended to.

“ Farewell until we meet in the world of happiness.”

Cain was so near his departure from this life, that Mahala, his daughters, Eve, and Thirza, were almost drown’d in grief.

Adam advanc'd to the bed-side, and laying hold of the hand of Cain, said, "O Merciful God! How charming is this prospect! A sinner—a lost sinner, recover'd, reclaim'd, renew'd; transform'd to a repentant; a saint; an angel! O God! when thou permitt'st death to divide the soul of this my first-born son, from its covering of clay, may'st thou draw it from malediction. And as it hath in this house of clay, struggled to disentangle itself from sin; and endeavored to raise itself to virtue; may it, O Father of Life, enjoy everlasting happiness in the regions of immortality!"

Cain, with complacency and angelic serenity, thank'd his sire for his prayer.

Adam proceeded:—

"We are all hourly proceeding and hastening to a dissolution; when the world, and all its enjoyments, with regard

to us, come to an end! Life itself is as uncertain as any of its pleasures. We are all frail and mortal; in the same degree as all things about us are mutable and perishing. When we have with much labour, and, perhaps, long perseverance, collected the materials of enjoyment; and form'd a plan, and laid a foundation, and built, as we think, a durable structure; the last enemy comes, and by him the best built fabric of human happiness, without ceremony, and frequently without notice, is laid in the dust! God has created us all to make us finally happy, we cannot doubt; as the Father of Love and Mercy: but, has left us free, to chuse good or evil: otherwise we should be but mere machines! Thanks to God it is not so."

Cain, with joy in his countenance, said, as soon as Adam had done speaking—
"My belov'd Mahala, the angel of death has call'd to me to prepare: the sign I give, in the presence of you all, of the

Lord's acceptance, is, that at the ninth hour, by the sun-dial of my father, shall I leave the body. I shall soon see my dear brother in the heavenly paradise. Moderate your grief, O my belov'd wife! O my father, mother, brethren, sisters, and all my children, lament not for one who is an heir of everlasting life, instead of everlasting death. I go with joy and gladness: the holy angels will rejoice exceedingly over me, when I ascend to my native land!

Having taken a last embrace of his wife, parents, children, brethren, and friends, Cain drew up his feet in the bed, exactly at the appointed hour, and died without a groan.

Adam restrain'd Mahala, Eve, and Thirza, from excessive sorrow; rejoicing in the Lord for his mercy in taking Cain in his reform'd state to himself. The body was laid beside that of Abel, as Cain had requested.

Mahala liv'd with her parents the remainder of her days; and was in many years afterwards warn'd of her dissolution, and slept by the side of her departed husband.

Salem was bless'd of the Lord for some ages, till the sins of man increas'd, and the world was drown'd for its gross idolatry and unspeakable wickedness.

Nod was from its foundation a seat of Satan, and the repository of evil.

From the example here drawn of the first son of man, 'tis hoped the active agents of sin, and those who vainly, as well as wickedly, corrupt the mind, may find a day of repentance, and a day of pardon, as Cain did.

FINIS.

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